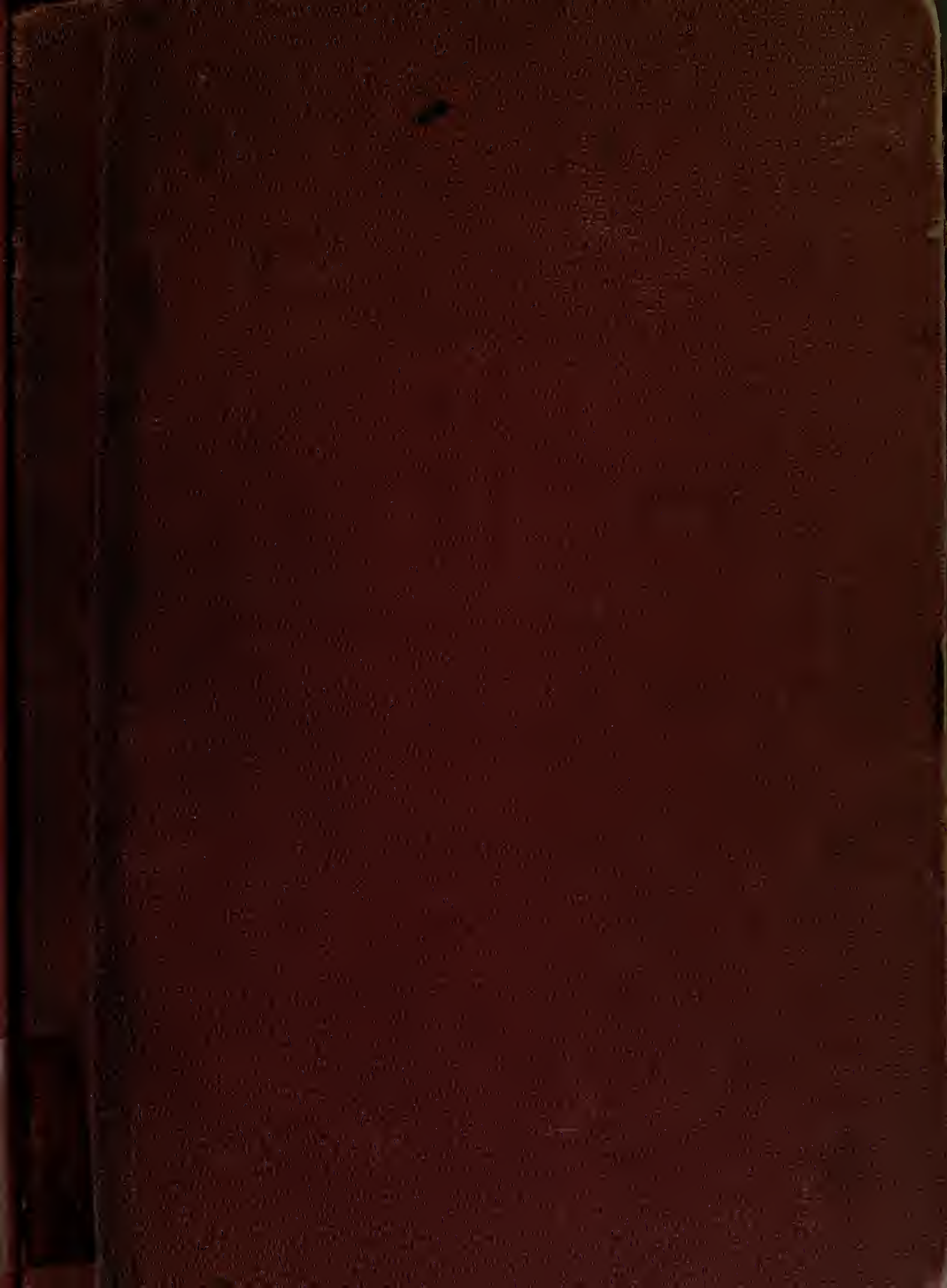






6
The Editor of

The Monthly Magazine.

意 拾 喻 言

1841.

E Sop Yen Yen

ESOP'S FABLES

WRITTEN IN CHINESE BY THE LEARNED

MUN MOOY SEEN-SHANG,

AND COMPILED IN THEIR PRESENT FORM

(With a free and a literal translation)

BY HIS PUPIL

SLOTH. Robert Thom Esq.



孤 掌 難 鳴

It is difficult for a single palm of the hand to emit a sound.

CHINESE CLASSIC SAYING.

五 湖 四 海 皆 兄 弟
人 生 何 處 不 相 逢

Those of the Five Lakes and those of the Four Seas (Chinese and Foreigners) are all BRETHREN!

Where may not members of the family of MAN meet by accident together?

CHINESE PROVERB.

Alas! poor Caledonia's mountaineer!

That want's stern edict e'er, and feudal grief,

Had forced him from a home he loved so dear!

CAMPBELL.

* * * *

Land of my Sires! what mortal hand!

Can e'er untie the filial band,

That knits me to thy rugged strand?

SCOTT.

PRINTED AT THE CANTON PRESS OFFICE.

1840.

圖書集成

卷之五十四 雜考類

目錄

雜考類

目錄

REESE

712
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C5T48
1840
MAIN

TO THOSE GENEROUS PATRONS

BY WHOSE BOUNTY THE ENTIRE EXPENSE OF HIS CHINESE EDUCATION WAS DEFRAYED,

William Jardine Esquire,

James Matheson Esquire,

Henry Wright Esquire, /

OF CANTON,

THE FOLLOWING LITTLE WORK

BEING THE FIRST-FRUITS OF A LONG COURSE OF STUDY

IS MOST RESPECTFULLY INSCRIBED

BY

THEIR VERY HUMBLE

AND OFTEN-OBLIGED SERVANT,

The **COMPILER.**

ERRATA.

Page 9—Chinese line No. 6.

The character 櫻 is mistaken for the character 櫻; read therefore ying, yíng; for, hwō, wóh.

Page 18—Chinese line No. 18.

The character 汝 joo, yū, is erroneously translated in italics *me*: should be *you*.

Page 26—Chinese lines 5 and 6.

The expression 方可雪恨 translated in italics "*then may snow i. e. bleach-white hatred.*" This is erroneous. It ought to be "*then may thaw or dissolve hatred*"—the quality of thawing or dissolving being here represented by *seuē*, snow,—and not its white colour.

Page 39—Chinese line 15.

The character 笑 is omitted to be translated in italics. Supply therefore the word—*laughing*.

Page 39—Chinese line 17.

The character 化 is translated in italics *to beg*. This is a mistake. It is here used in the sense—*to distribute*.



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P R E F A C E .

"It will seem strange, that, though the British connections had then existed near a century, (1793) no Englishman could be found, conversant with the Chinese language; and that Paris, Rome, and Naples, must be ransacked to find a man, able to act in the capacity of interpreter. This man, known by the name of "Mr. Plum," was a native of China, who had learned Latin and Italian at the "Chinese college" at Naples. Forty-five years after sir George Staunton's voyage of discovery to find him, to the shame of England be it spoken, there is still no public endowment, or professorship; no inducement held out to the study of the Chinese language—a language which it is more our interest, than that of all other nations besides, to acquire and keep up a correct knowledge of. France has long had professorships—what is her interest in Chinese matters? Germany can also boast of her scholars. How is it that Britain is, of all the last, though so deeply interested? How is it, that, of the few of her citizens who have acquired this language, there should not be one on whom the sun of public patronage has yet shone? Not one who has met with an honorable award, such as his labors entitled him to, at the hands of his country? While Rémusat shed honor on the literature of France from his professor's chair, now filled and worthily by Stanislas Julien, why should the distinction have been withheld from our MORRISON? Strange, that his name should be better known, and his works more appreciated, in foreign countries, than in his own! Strange, that, in our universities, some moderate sum could not be spared to endow a professorial chair, even though it had to be taken from some of those more laborious than useful persons, who yearly enlighten the public with dissertations on the particles of a dead, and all but in books—forgotten language!"

The above remarks were written in the year 1837—and the hand that traced them is now cold in the grave! Since the year 1837 circumstances have slightly altered—a Chinese Professorship has actually been established in London! But while this fact is mentioned with *some* small degree of pleasure—there is yet another fact connected with the establishing of the said Chinese Professorship which merits to be engraven on our literary annals—as proof of the estimation in which Chinese literature was held in the British Islands—even towards the middle of the nineteenth century. We find on reference to the Public Papers of the day—that—upon the discussion which ensued when this topic was being canvassed—while some objected to the establishing of a Chinese Chair altogether—others (and they were the majority) agreed to set aside for the re-imbursement of a learned gentleman—who had spent many years of his life in the acquiring of this most difficult of all languages—a sum—about equal to half of that—which an English gentleman awards to a good Cook, or a

smart Valet-de-chambre!! Still as we observed above it is *something*.

By the foregoing extract from the Chinese Repository for 1837—we find—that when our Government wished to send an Ambassador to this distant land in 1793—no Englishman could be found, capable of conveying the compliments and kind wishes of George of England, to K'eenlung of China! One might imagine, that, having felt this inconvenience *once*, the British Government would surely have taken steps to prevent the recurrence of such a very "untoward event"? or, if Government deemed such an object beneath its attention—that surely some of our rich and bountiful patrons of Learning—would—even if they had no liking for the pursuit themselves—yet contribute liberally to encourage the study of this language—a language already cultivated in most other countries of Europe, and whose possession by others while *we* had it not, seemed to imply, that a Frenchman, would for the love of letters alone, undertake a task which even the furtherance of his commercial projects could not induce an Englishman to engage in? or, it implied still more—that a language in which other countries were making daily progress, *we* English alone had not the ability to acquire? Alas no! our wealthy, literary, and scientific men—altho' liberal almost to profusion in other respects, have yet done very little towards cultivating the Literature of this Mighty Empire! But why should *we* in this distant nook of earth complain? our relations with Turkey have existed for upwards of two hundred years—that country is now the focus of political events which threaten ere long, not only to disturb the peace of Europe, but even to involve our native land in a struggle for political existence itself, not less important perhaps than was our gigantic one with Napoleon, and yet, what encouragement has been held out to the study of Turkish in England? how many British subjects have mastered the difficulties of *that* language?—to our disgrace as a Nation be it recorded, that—while the Russian, Austrian, and French Ambassadors, can each and every wait on the Turkish minister, and with their own lips speak the wishes of their respective Sovereigns—*our* public business is carried on thro' a Dragoman, the brother of a Russian employé—and he interprets to *our* functionary, in the lingua-franca or broken Italian of the Levant *! Yes! if such be the case in a country where such mighty interests are at stake, can *we* feel surprized if no ray of encouragement has yet shone upon this distant, and to Englishmen, almost unknown Country?

Towards the year 1803, a poor despised Missionary, anxious to communicate the Doctrines of Christianity to the Chinese, applied to the Honorable East India Company for a passage in one of their ships to China. *This paltry boon was*

* We state this on the authority of a gentleman who resided for some time at Constantinople.

refused him. The American Flag afforded that accommodation which his own denied him, and after having landed on these shores, he passed some years unnoticed and unknown. But the literary acorn which he had planted in secret, was now thro' the strength of his native talent and unwearied industry, fast shooting into a lofty oak; the East India Company who had formerly spurned him, now condescended to consider him as worthy of their notice, and under their patronage he equalled the Herculean labours of a Johnson, and left behind him a work—of which England or any country may indeed feel proud! that man was MORRISON;—the Father of Anglo-Chinese Literature;—a name to be held in reverence by all those who wish to approach the threshold of this interdicted Language! Such is the history of the first Englishman who devoted his unwearied care and attention to the study of Chinese! Since his day—by the labours of his highly-gifted son—of Gutzlaff—of Medhurst—of Milne—of Marshman—of Staunton—of Davis—of Bridgman,—the path leading to the secrets of this language has been cleared of a good many of the obstacles that formerly beset it, but tho' much we admit has been done—a great deal still remains to be done, ere we possess the same facilities for acquiring Chinese—that we possess for acquiring most of the languages of Europe.

Revolving within an infinitely more circumscribed orbit, and at an immeasurable distance from the galaxy of bright names inscribed above—the Compiler has yet dared to borrow from their lustre a feeble ray, which he now emits in the shape of the present little work,—a work, whose sole merit consists in—that it has been compiled with some little care and attention; and whose sole claim to Public notice rests upon the fact—that, like the Widow's mite—it is all he hath to contribute:—thus, tho' humble the offering—yet being given freely, it may possibly become useful to an extent—far far beyond its lowly pretensions!

The following Fables were selected indiscriminately from Esop—Phedrus—Ananias—Barlandus &c. &c. &c., but all published under the general name (used for the sake of briefness), of Esop's Fables. These were delivered orally at different times, in Mandarin Chinese, by the Compiler to his native Teacher; who being a good penman, found little difficulty in writing them off; in the simple easy style in which they are composed. This Style comes under the class of 雜錄 *tsä-lüh*, being the 文字之末 *wän-tsé-che-mö*, or lowest and easiest style of Chinese composition. (By making himself master of this style, the Student will find little difficulty in understanding the various 小說 *senou-shwö* or popular novels of the day, and it may serve as a stepping-stone to much higher literary attainments.) This method of dictation employed towards our Teacher, may remind the reader of what was the custom in our own country some centuries back, where the person so dictating would speak in the native English of the period, and the transcriber (commonly a priest) would write the substance of the same in Latin. Composing in Chinese after this manner, has both its advantages and its drawbacks. The advantage consists in—that, the document thus produced will be purely *idiomatic Chinese*—free from those blemishes of style, redundancies,

and other mistakes—into which even our best Sinologues sometimes fall. The disadvantage is—that it encourages slothful habits on the part of the student, and by accustoming him to rely upon his Teacher for assistance—renders him almost impotent when cast on his own resources.

When first published in Canton 1837–38 their reception by the Chinese was extremely flattering. They had their run of the Public Courts and Offices—until the Mandarins—taking offence at seeing some of their evil customs so freely canvassed—ordered the work to be suppressed. It is not the first time that we have elucidated a disputed point—by referring to one of these Fables having analogy to the question in hand—nay, we remember once stopping the mouths of a party of Mandarins—who insisted that England *desired* to quarrel with China, by reciting the story of the Goose that laid the Golden Eggs. The application was at once perceived—and the justice of the remark admitted immediately. No man can help feeling an interest in the progeny of his brain as well as in the posterity of his body—and we plead guilty to a certain feeling of pride and satisfaction in relating this anecdote of our Chinese offspring;—for tho' certainly not the principal party to whom it owes its being—we may nevertheless justly lay claim to a share in the ushering of this Græco-Sinico compound into the world. The good-natured Reader may thus even feel disposed to admit—that, it is quite possible for so paltry a publication to be useful in its way.

Our relations with this Vast Empire have been hitherto purely commercial. The scene however is about to change—and we are now on the eve of a crisis, of which the wisest among men cannot foresee the results. The din of war is already heard in the distance—and perhaps ere this little work shall have seen the light—the powers of the East and the West may have come into collision—and a shock may have been given causing all Asia to vibrate to its centre! Heretofore we have known the Chinese merely as a semi-civilized nation—to whom we sell broadcloth—and from whom we buy tea. Hereafter we shall know them as a great and mighty people—forming a third part of the family of MAN;—a nation, whose territory occupies nearly a half of the immense continent of Asia;—whose influence prevails with—and whose written character in understood by—many of the surrounding nations of the far East;—a people, whose Country opens up an unbounded field to Commercial enterprise—and Missionary zeal,—whose ancient laws and maxims may form a subject of interest for the Sage—and whose lighter literature may delight and instruct the general reader;—and a people—who altho' perhaps inferior in that daring energy of character—the peculiar attribute of the Caucasian race alone—are yet in mildness of demeanor—submissiveness to the Law—industry in their vocations—honor to their parents—and respect for the aged,—capable of setting a bright example to the most polished countries of Europe! Yet a gulf exists between them and us—a gulf to cross which long time and unwearied application are requisite,—and that gulf is their impracticable Language!

It would be amusing to sum up all the opinions which

have been given from time to time—on the nature of this laborious study. While some have glibly asserted that there is no great difficulty in the matter—others have represented the difficulties as almost altogether unsurmountable. DA. MORRISON has recorded his opinion—that, tho' a smattering of Chinese may be easily acquired—yet he considers it *very difficult* to attain to a *perfect* knowledge of the language! and adds—that, “such a perfect knowledge of the language, is “what HE views as an object yet afar off!” If this be the language of a MORRISON—who is he that shall presume to call it an *easy* study? Judging from the length of time that natives themselves require to give it their attention, and that few among the many rise to any celebrity at all—we cannot but come to the conclusion—that, *for any foreigner to read, write, and speak the Chinese language like an educated native—is indeed the business of a long life!*

But tho' we admit the perfect acquirement of the Chinese language to be a matter of extreme difficulty—and further—that no efforts of our's or of any man's can ever render it easy,—yet much may be done to clear away those superfluous difficulties which continually beset our path—and to make the outset of his career, less discouraging to the young student than it has hitherto been.

It is partly to fulfil this object—and partly from having observed during our residence in this country—that a knowledge of their language is a ready introduction to the confidence of the natives—that we have resolved to publish a series of elementary works (of which this is the first), comprising the various styles in which the Chinese language is written. Looking upon it as a work that may perhaps be of service to our country—we shall not stop to consider the relative chances of gain and loss—but shall willingly submit to give up a very considerable portion of our time and slender fortune, towards the accomplishment of so desirable an object. When it is considered that scarce a dozen Englishmen in the world care a straw about the Chinese, their History, or their Language—we shall readily be exempted from the charge of having undertaken such works with any motive towards pecuniary emolument. Is it then the desire of Fame that prompts us? Alas no! a man is hardly likely to earn for himself a niche in the temple of Fame by attending to such labours as these. To us who have proposed to ourselves this ungrateful task—the words of Johnson may with a slight difference too truly apply.

“It is the fate of those who toil at the lower employments “of life, to be rather driven by the fear of evil, than attracted “by the prospect of good; to be exposed to censure, without “hope of praise; to be disgraced by miscarriage, or punished “for neglect, where success would have been without ap- “plause, and diligence without reward!

“Among these unhappy mortals is the writer of Dictiona- “ries; (and may we not add the Compiler of Elementary “Works?), whom mankind have considered, not as the pupil “but the slave of science, the pioneer of literature, doomed “only to remove rubbish and clear obstructions from the “path through which Learning and Genius press forward.

“to conquest and glory, without bestowing a smile on the “humble drudge that facilitates their progress. Every other “author may aspire to praise; the lexicographer can only “hope to escape reproach, and even this negative recompence “has been yet granted to *very few*.”

We repeat—it is only from a conviction of the importance of the matter, and a strong desire to serve our fellow-countrymen—that we are now induced to stop short in our own studies, and go back again on our journey, to help our brother-pilgrims thro' this Slough of Despond.

When making these offers of assistance to our countrymen, we have no wish to persuade them of the superiority of our attainments, or induce them to believe, that, the difficulties we propose helping *them* over, we have entirely *mastered* ourselves. Such we feel sorry to confess, is very far from being the case! Beyond a little of the simplest and most easy styles, all is to ourselves a region of doubt and darkness. If at any time we get glimpses of the Promised Land, it is yet afar off! “When we cannot get the sun to shine,” say the Chinese, “we do not despise the light of a rush-candle;” and *entre les aveugles un borgne est roi* re-echo our neighbours from the other side of the Channel. Thus, to those of our countrymen who are yet in utter darkness upon the subject—perhaps our offers of assistance, though unpretending in the extreme—may be found not altogether to be despised.

The Chinese language is not only difficult of acquirement, but it's study is likewise expensive. Besides the time that must be devoted to it—a considerable sum is necessary for the purchasing of books, salaries of native Teachers &c. &c. These are great drawbacks to the poor Student, and forasmuch, the study of this Language stands more in need of patronage than that of any other. Poverty is no crime;—and we feel not the slightest shame in acknowledging—that, but for the well-timed kindness and liberality of those gentlemen whose names adorn our Dedication-Page—from want of the necessary means to continue them—our own Chinese studies had been nipped in the very bud!

The time that these sheets were being put thro' the press was a period of great alarm and uncertainty,—which is the reason that we have not been able (altho' most kindly seconded by our Publisher) to give that degree of attention to the sightliness of the work which we could have wished. This is the first time, we believe, that any work has been printed on Chinese wooden blocks, and European metal types—placed side by side. The experiment having succeeded—numerous works will now most probably be printed in the same way. We regret that so many of the Chinese blocks are badly cut;—but at a season when every man and every thing bearing the name of English was proscribed—we did not think it worth while being too particular in this respect,—more especially as the work itself was under the ban of the Government. It therefore goes before the public with many imperfections—which, in happier times—might have been easily avoided.

INTRODUCTION.

Having a great deal of difficulty in introducing the subject of the Chinese language *ourselves*—a subject on which so much has already been written and so learnedly—do we not hesitate to avail ourselves of the lights of others who have gone before us;—and forasmuch—we now usher in our theme by borrowing an extract or two from M. de Guignes—a learned gentleman who accompanied the Dutch embassy to Peking in quality of Interpreter, 1794—95. Under the shadow of his great name—we hope perhaps to shoot off a few remarks of our own unperceived.

The work alluded to is in 3 vols,—written in a most captivating easy style,—so much so,—that the translating of it—far from being a toil—was to us a source of great pleasure. But on showing our extracts to a highly intelligent and respected friend—he did not award them that meed of praise which we thought was their due;—and he further added—that he thought M. de Guignes was mistaken in more than one particular. With all their imperfections on their head—they are however after some little hesitation—now submitted to the PUBLIC.

UPON THE WRITTEN CHARACTER OF THE CHINESE.

In its origin, Writing among the Chinese was nothing more than the representation—or rather the mere rough sketching of things which people had before their eyes,—thus, the figure of a bird, meant simply to express a *bird*. But this plan altho' good enough for giving expression to visible objects—was not sufficient to invent new signs—or so to combine those already agreed upon—as to be able to *paint* (if we may so express ourselves) thoughts and ideas, and to represent these either by the images of sensible objects—or by the symbols of invisible beings. The Written Character, thus, little by little became composed of a quantity of figures, part the result of hazard, and part the invention of Art. In the beginning, their number was no doubt exceedingly limited—but as time rolled on, these written figures increased according as the wants of the people—their new notions, and the developement of their vices and virtues required them,—which are all so many necessary consequences of an increased population.

It is then this assemblage of written characters that the Ancient Chinese distributed into six classes, called the 六書 *lüh shoo** or six writings, vizt.

1st. 象形 *seang hing* image and symbol,—or those which bear a resemblance to the object. Under this head are comprised two kinds of characters;—the first—those which form an image—that is to say, which design objects tangible to the senses;—thus the figure of a vase, signifies a *vase* &c. &c. the second are those which represent perhaps metaphorically, perhaps allegorically—the ideas brought to mind by certain images—or the qualities belonging to certain images,—thus—a *heart* for example may express love or affection. This class includes hardly more than 200 characters which have however served as a basis for composing all the rest.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.



Sun



Moon



Hills



Eye



Child



Horse.

Now written.



Jyh



Yuě



Shan



Müh



Tszé



Ma.

2ndly. 指事 *ché szé* those which indicate or point to their own meaning. This class is much more numerous than the first, and comprises characters which have a very extended meaning,—that is—which not only signify what they represent, but which admit of all those meanings which the imagination can connect with their forms;—thus, herbs and water placed upon a field, denote a *marshy piece of land*; three men placed one after the other, express the *action of following*; while a simple straight line, betokens *unity or perfection*.

* NOTE. Some Missionaries have employed instead of the term *lüh shoo* as above—the term 六藝 *lah e* (or *lah te*), but it is a mistake; for the Chinese understand by these expressions, the *six primitive arts*, which are according to some,—agriculture, surveying, calculating the Calendar, architecture, manufactures, and navigation; or according to others,—music, the ceremonies, arithmetic, writing, the art of war, and navigation.

Dr. Morrison in his Syllabic Dictionary under the word 藝 *e* calls them,—the *more polite arts*—vizt,—the rules of decorum, music, archery, the art of driving a carriage, writing, and arithmetic.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently Written.

					
Morning	Evening	Above	Below	Union	Centre.

Now Written.

					
Tan	Seih	Shang	Hea	Tseih	Chung.

3rdly. 會意 *hway ē*, junction of ideas, or the sense arising from the component parts of the Characters. This class comprises those which indicate a connexion of ideas, with the words of which they are composed,—that is to say—which express what one figure *alone* is unable to do,—thus—*mouth* and *dog* signify *to bark*,—*mouth* in a *door* is *Interrogation*,—*a heart* and *to die* make *forgetfulness* &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently Written.

					
Bright	Obstructed	Forest	To see	To sit	Emperor.

Now Written.

					
Ming	Han	Lin	Keen	Tso	Hwang

4thly. 諧聲 *heae shing* otherwise called 解音 *keāe yin i*, e. explanation by means of the sound—or figures combined to give the sound. This class had its origin in the great difficulty that existed in representing exactly the different kinds of animals &c. &c. To avoid this difficulty, it occurred to them to place beside the figure of the animal &c., a certain character, the sound of which should determine its peculiar species. Thus the figure of a bird 鳥 *neau* with the character 甲 *keā* armour before it—gives 鴨 *yū* a duck;—that of 魚 *yū* a fish with 里 *le* a mile placed after it, gives 鯉 *le* the carp fish;—that of 木 *mūh* wood placed beside 白 *pīh* white—gives 柏 *pīh* the cypress &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

	or		
ngō			hō river

Now written.

		
鵝	鵝	河

5thly. 假借 *keā tsay* metaphor or borrowed idea. This class, which has transferred *simple* to *figurative* words or characters, has thrown a great deal of obscurity over the Chinese language;—inasmuch as the figurative sense of a word has not always analogy—at least a perceptible analogy to its primitive meaning. Thus 山 *shan* is at the same time *a mountain*, and *immoveable*;—堂 *tang* is *a hall*, and at the same time *mother*;—室 *shih* is *a house*, and also *one's wife* &c. &c.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

	
Tszé a written character, or symbol.	Sin the heart, the mind.

Now written.

	
字	心

The first of these characters represents a *child* under a *covering*,—characters perhaps being considered the well-nurtured offspring of hieroglyphics;—the other character originally meaning the material heart—also denotes the mind or affections as with ourselves.

6thly. 轉注 *chuen choo*, extension, developement, or according to others, inverted symbols. This class comprises those characters—the significations of which change according to the position of the key or radical,—and those whose signification extends to all the meanings which such or such a character may represent. Thus, a *heart* placed below a *slave* (怒 *noo*) expresses anger &c. &c. This class comprises all those characters which relate to moral history, manners and customs, ancient traditions, and moral prejudices.

Regarding morals: the ear at the side of a heart (恥 *chē*) denotes *shame* or *modesty*; a tiger upon a heart *covetousness*; a man who is going away and words—are *vain promises*; girl and thought *irresolution*.

Regarding history: bow and the chase represent *the people of the north*: man and flock (羌 *keang*) the people of the west: the Emperor 堯 Yaou and word, *religious discourse*: Yaou with the sun (曉 *heau*) *eminent knowledge*; Yaou with provisions (饒 *jaou*) *to feed the people*: a man under the sky *the first origin of all things*.

Regarding manners and customs: the words old man, help one's self, and wine, signify, *being forbidden to drink*; cries and corpse *to bury*; wine and seal *marriage* (the custom being to present wine to the bride); clothes and halbert—*short garments*, the soldiers being commonly dressed in short-clothes; fire and tiger—*tiger-hunting*, this sport being commonly carried on at night, and by torch-light.

Regarding their ancient traditions and prejudices:—thus the characters for ten and mouth signify *the ancients* (古 *koo*); old and words, *an instructive discourse*; old and limit, *certainty*.

EXAMPLES FROM THE CHINESE REPOSITORY.

Anciently written.

					
Right hand.	Left hand.	Sundered.	Continuous.	Body.	Turned body.

Now written.

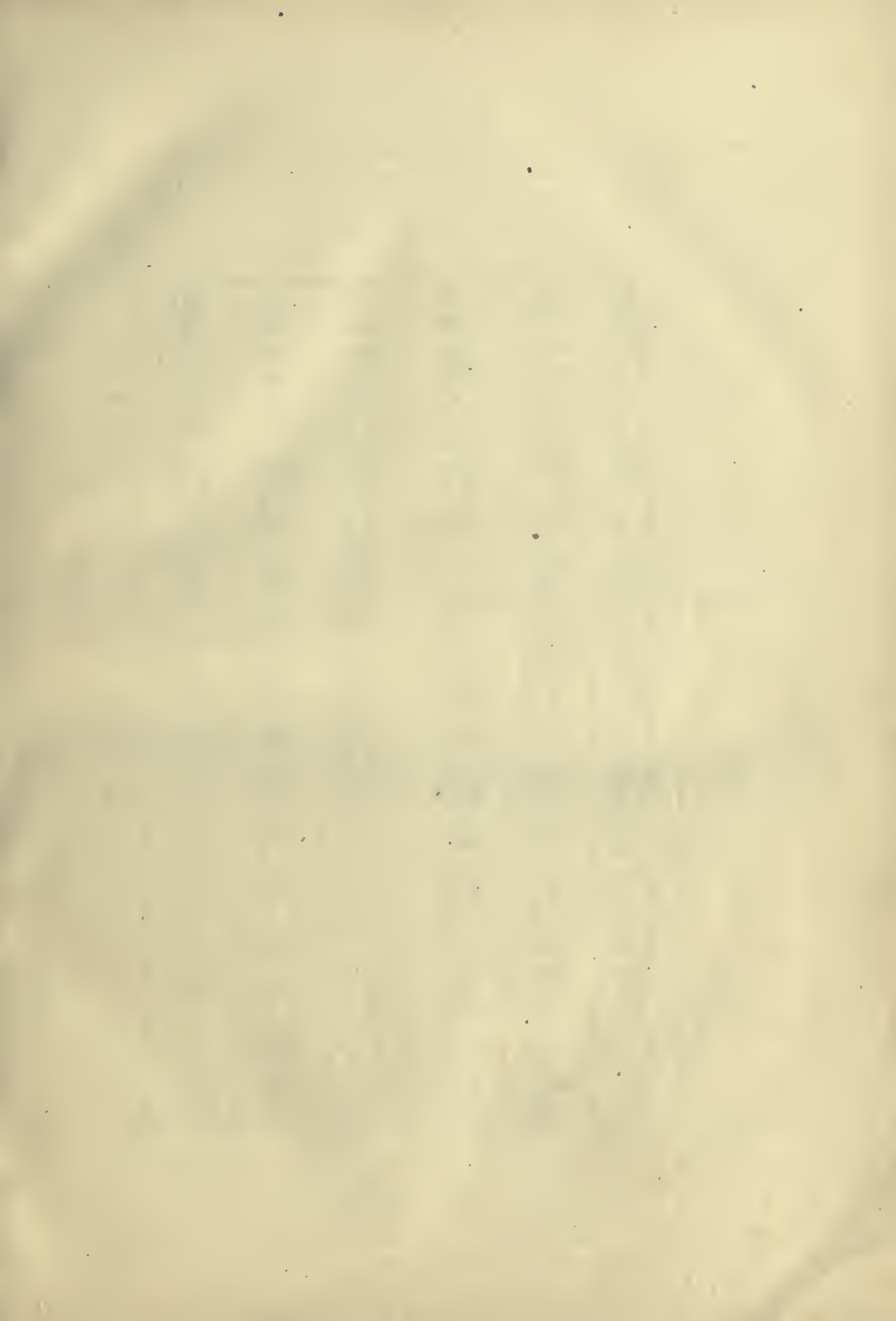
					
右 Yew.	左 Tsō.	斷 Twan.	繼 Ke.	身 Shin.	身 Yin.

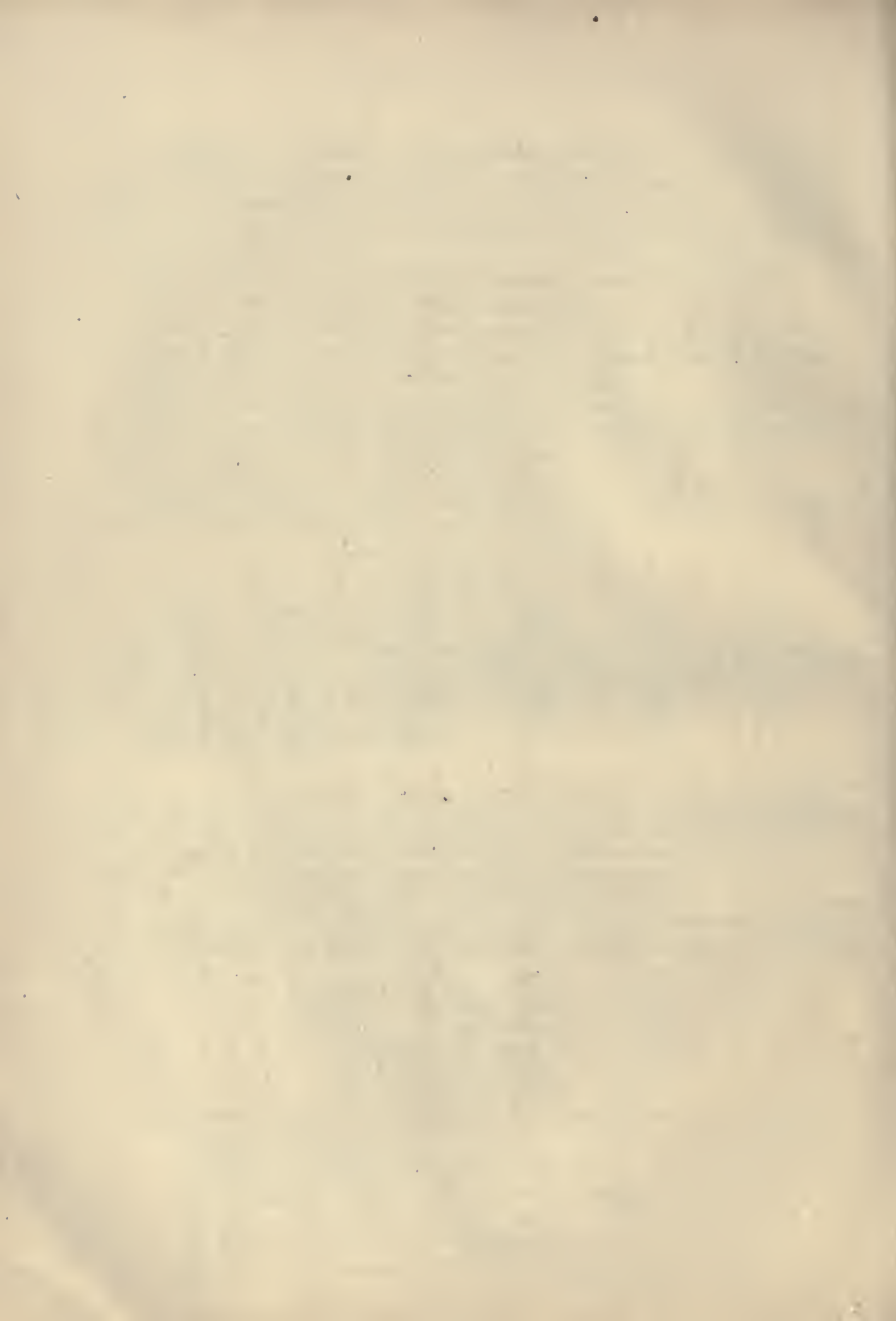
NOTE. We are bound to acknowledge, that, there are several of M. de Guignes' examples here given, which we do not clearly understand. Most probably he refers to some ancient form or other in which the characters he adduces are written;—but from his descriptions we are unable to recognize many—indeed by far the greater part of them. We have added examples taken from an article which appeared upon the Chinese written language in the Repository for 1834, furnished it is said, by one of our best Sinologues. In adding these examples however we cannot help remarking, that, the two learned men seem to differ very materially, not only in the arrangement of these 六書, but in their classification of the very words which they adduce as examples! Thus, Mr. De Guignes, considers the character 明 *ming*, to be one of the *kea tseay* or 5th class,—while we find it put down in the Repository as a specimen of the *hwuy ē* or 3rd class &c. &c. &c. The following is the arrangement in the Repository, with the numbers of the characters classed under each head—vizt.

1	<i>seang-hing</i>	or imitative symbols	608
2	<i>chē szē</i>	or indicative symbols	107
3	<i>hwuy ē</i>	or symbols combining ideas	740
4	<i>chuen choo</i>	or inverted symbols	372
5	<i>keac shing</i>	or syllabic symbols	21,810
6	<i>kea tseay</i>	or metaphoric symbols	598

The following is the classification in Dr. Morrison's Dictionary, part 3—English and Chinese (see the word CHARACTER)

- 1 指事 *chē szē* arbitrary characters.
- 2 象形 *seang hing* those that bear a resemblance to the object.
- 3 變而為轉注 *pēn urh wei chuen choo* inverted and explained.
- 4 會意 *hwuy ē* sense arising from the component parts.
- 5 諸聲 *heac shing* joined to another part to acquire sound.
- 6 假借 *kea tseay* borrowed metaphorically.





書六韜曰參曰懸曰斟曰汙曰草曰宋

書六韜曰參曰懸曰斟曰汙曰草曰宋

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書六韜曰參曰懸曰斟曰汙曰草曰宋

書六韜曰參曰懸曰斟曰汙曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

書有六體曰篆曰隸曰楷曰行曰草曰宋

From the ancient
call characters see
Moore Syll. Dict. 7
338.
x See the Moore
Syll. Dict. 7016.

See, step, step
Moore Syll. Dict.
5468.

Such are the *six classes*, under which the Ancient Chinese arranged their Characters,—a very ingenious idea truly, and which serves to give not only the explanation of these characters, but to show also how men at first gradually arrived at the art of giving expression to their thoughts. We may suppose, that, it was easy enough to paint any natural object, such as a tree—a bird—or a mountain; but the difficulty must have been very great when they wished to convey anything purely ideal! Several different figures were taken in that case; these were combined the one with the other, and thus a series of characters became formed, which if they did not *exactly* represent the object contemplated—were nevertheless adopted and confirmed by use and habit. But this style of hieroglyphic writing—or rather this mode of painting figures—was exposed to a good deal of difficulty and inconvenience. They were not long in seeing this to be the case, and strove as much as possible to avoid it. From this moment, their system of writing, or rather their characters underwent great changes;—they passed a long time in endeavoring to correct them, and it was not without a good deal of labour that they were brought to that state of perfection in which they now are.

The Chinese are by no means agreed as to the real origin of their peculiar system of writing; * some think that 伏羲 Fūh-hē, who reigned 2953 years before Christ, was the inventor; while others support that it was the Emperor 師皇 Szê-hwang who lived before this prince; but the greater number are agreed in regarding 倉頡 Tsang-hěě, a Civil Mandarin who flourished in the reign of 黃帝 Hwang Tē 2699 years before Christ, as the real author of the Chinese system of writing.

(The learned Author here digresses upon the first use and invention of the various styles or patterns of writing current among the Chinese. We are not inclined to follow him in his digression, and may merely inform the Reader—that, a very able Sinologue has divided the different forms of Chinese writing into six 體 *tē* or patterns—viz.

- 1st. The *Chuen-tē*, which is a very ancient style of writing; and is subdivided into the 大篆 *ta-chuen-tē*, and the 小篆 *seou-chuen-tē*—which may bear *somewhat* the same analogy to the ordinary Chinese writing, that German Text and Old Saxon do to our own.
- 2ndly. The 隸 *lê-tê*. This is also an antique style of writing, and we can compare it to nothing more fitly than to our ancient Greek Capitals.
- 3rdly. The 楷 *keae-tê*. This description is like our round hand or Italic letters.
- 4thly. The 行 *hing-tê*, or Chinese running hand.
- 5thly. The 草 *tsaou-tê*, or Chinese short hand.
- 6thly. The 宋 *sung-tê*, in which Books are commonly printed—and therefore may be looked upon as the equivalent of our Roman letters.

For a more minute explanation of these different styles of writing, we beg to refer our readers to the CANTON CHRESTOMATHY page 41; and also to the accompanying engraving in illustration of the same—furnished us by the learned Compiler of that valuable work—to whom we take this opportunity of expressing our heartiest thanks, for the kind assistance lent us on several occasions.)

* Before the invention of writing, it is said that they made use of knotted cords like the Ancient natives of Peru,

ON THE DIFFERENT STYLES OF THE CHINESE LANGUAGE.

The Chinese have several modes of composing, or different styles in which their Language is written; vizt. 1st The 古文 *Koo-wăn*; 2ndly The 文章 *Wăn-chang*; 3rdly The 官話 *Kwan-hwa*; 4thly The 鄉談 *Heang-tan*.

I. The *Koo-wăn* is the style of the 經 *King* or Ancient Classics. It is sub-divided into three kinds—vizt

1st The 上古文 *Shang koo-wăn*, a remarkably concise style and full of imagery, and it is in this style that the *King* or Ancient Classics are composed—

2ndly The 中古文 *Chung koo-wăn*, which is the style of works composed from the Ancient Classics, till the burning of the Books by 秦始皇帝 *Tsin Che Hwang-tê* 213 years B. C. and

3rdly The 下古文 *Hea koo-wăn*, or style of the Books written from the time of the 漢 *Han* Dynasty (3rd. Century) till the end of the 宋 *Sung* Dynasty (13th Century). These two last only approach the Style of the Ancient Classics;—there is a difference, and it may be compared to that between the original painting of a great master, and the copy taken by a skilful hand.

The Chinese reckon five *King* or Classics—vizt—

1st The 易經 *Yih king* which treats of the 卦 *kwa* or diagrams of 伏羲 *Fuh-hê*.—

2ndly The 書經 *Shoo king* being sundry fragments of Ancient History collected by Confucius.

3rdly The 詩經 *Shê king*, or book of Ancient Hymns—Sacred Odes &c. &c.

4thly The 禮記 *Lê kê*, being a compilation of Ancient Laws ceremonies and usages, and of the Maxims of Confucius by his Disciples—and—

5thly The 春秋 *Chun Tsew* or annals of the Kingdom of 魯 *Loo* composed by Confucius.

Many Chinese admit only the three first of these five to the title of *King* or Ancient Classics. There are besides other *King* of the second order—these are—

1st The 四書 *Szé-Shoo*, or Four-Books; vizt, the 大學 *Ta-hê* or Great-Science by 曾子 *Tsăng-tsze*; the 中庸 *Chung-yung* or Golden-Medium by 子思 *Tszê-szê*; the 論語 *Lun-yü* or discourses by 孔夫子 *Kung-foo-tsze* (Confucius); and the 上孟 *Shang-Mäng*, and 下孟 *Hea-Mäng* by 孟子 *Mäng-tsze* (i. e. Mencius),

2ndly The Two Books on the Rites of the 周 *Chow* Dynasty.

3rdly The 孝經 *Heou-king* or Book of Filial-Piety; the poems called 楚辭 *Tsoo-tsze*; and the 山海經 *Shan-hae-king* or Book of poetical fictions.

4thly The Three Ancient Commentaries upon the 春秋 *Chun-Tsew*.

5thly The works of 司馬遷 *Szé Ma-tsên* and some other celebrated Authors.

II. The *Wăn chang* or style of fine writing is not so laconic as the *Koo wăn*—but it is much more adorned and *recherché*.

In order to write well in the style of *Wăn chang*—a person must have a perfect knowledge of the formation of the characters—and must be able to distinguish to a nicety between those which the Chinese call 死 *sze* dead, and

活 *hwe* living; or 虛 *heu* empty, and 實 *shih* solid. In writing a *Wăn chang* the composer ought to give a preference to those terms which strike most on the imagination and embellish most his thesis or essay. Thus, for

instance, if he wishes to say that the Emperor is dead he does not make use of the vulgar word 死 *sze* to die, but gives a preference to the character 崩 *päng* which signifies a mountain falling—as this idea conveys most energetically all the consequences attending the death of an Emperor. A writer in speaking of such an event, may also

use the term 賓天 *pín t'ên* literally signifying that “a guest has entered Heaven”—but this last expression does not move the reader so powerfully as the first. Much talent is necessary for the correct employing of such expressions—and the selecting of them is difficult in a Language like the Chinese—whose extreme richness and abundance often interferes with the intelligibility of the subject-matter. Nor is the arrangement of the tones a matter of less difficulty;—he who would not have his theme thrown back at him must take due heed that the same sound does not in succession strike too often on the ear:—in one word a *Wăn chang* well composed is a piece of fine writing which requires much knowledge and a great deal of care.

But the *Wän-chang* must be *written*—this style is not used for conversation; and tho' it be much less concise than the *Koo-wän*, and employs sometimes certain particles which denote the time, the number &c. &c.—yet the scope of the phrase alone determining whether such particular word shall be a Verb or an Adjective, we may suppose that if spoken the sense would be often obscure—more especially, as the works written in this style are themselves sometimes explained differently.

III. The *Kwan-hwa* or Mandarin Language is a much more diffuse style than the *Wän-chang*, and acquires force and clearness according to the character of the person who speaks it. It admits of synonymes—prepositions—adverbs—particles,—in a word—all that serves to connect the discourse—to render it clear, expressive, and intelligible to every body. The arrangement of the words is simple and natural—the tenses are varied and the sense perspicuous,—but at the same time the *Kwan hwa* loses much when written, and is adapted merely for conversation.

IV. The *Heang-tan* or Language of the Common People is merely a corruption of the *Kwan-hwa*; a *patois* in fact which varies according to the several provinces and their districts. Educated Chinese know how to speak the *patois* of their native place, but they do not dare to make use of it when conversing with Mandarins, or persons of literary eminence.

There are therefore only two ways of speaking in Chinese—it must either be in the *Kwan-hwa* or in the *Heang-tan*:—and as it is admitted that the public employes can alone make use of the *first*, it is evident that such employes express themselves equally well at Peking, Canton, or any other of the Cities of China; the sole difference being that of local accent, or pronunciation. There are certain provinces where the people speak better than in others, especially in the province of 江南 *Keang-nan*; but whether spoken harshly or delicately, this has reference to pronunciation *alone*, and makes no alteration of the *Kwan.hwa* as a spoken language.

Thus far have we followed M. de Guignes in his division of the Chinese Language. But a learned friend—to whom we have submitted it—rejects it as exceedingly incomplete, and gives a decided preference to the following more minute division of our Teacher, *Mün Mooy Seen-shang*, vizt.

FIRST. The 文字 *wän tszé* or Written Language. This is otherwise expressed by 寫法 *seay-fä* or 手寫 *show-seay*—terms denoting that it is exclusively intended to be *written*, and not *spoken*. The *wän tszé* subdivides itself into two great branches—which are—

I. The 古文 *kaa-wän* or *ancient literature*. This subdivision is again branched off into two *minor* sub-divisions, which are.

1st The 經書 *king-shoa* or *classics*; of which full particulars will be found in a preceding page—and—

2ndly The 古詩 *koo-shē* or *Poetry* either actually *ancient*, or composed in the *ancient* style, in contradistinction to the Poetry of the present day.

II. The 時文 or 世文 *shē-wän* (it is written both ways) or *modern literature*. Our Teacher has branched off the *shē-wän* into the six following sub-divisions. vizt—

1st The 文章 *wän-chang* or *fine writing*; in which style are written themes—founded upon texts from the *Classics*, and drawn up according to very strict rules of composition. The best *wän-chang* are said to have been written in the time of the 漢 *Han* dynasty, about the advent of J. C. The *wän-chang* is called 世文之首 *Shē-wän-che-show*, or the very head of modern Literature.

2ndly The 詩賦 *she-foo*; under which head are included all Poetry, Songs, Ballads &c. &c. not *ancient*. The best Poetry is said to have been composed in the time of the 唐 *Tang* dynasty, from the 7th till the 10th century.

3rdly The 諭契 *yü-kē*; or Edicts from the Emperors or the Mandarins to the People, &c. &c.

4thly The 書札 *shoo-chä*; embracing all the different styles of correspondence; between equals,—between superiors and inferiors—whether plain or figurative.

5thly The 傳志 *chuen-chē*; which includes all History, Biography, and Historical Novels of the first order; such as the 三國志 *San-kwü-chē*, the 列國傳 *Leih-kiw-chuen*, and other works of that class—and—

6thly The 雜錄 *tsă-lûh*; which in opposition to the *wăn-chang* (called as stated above the very head of Modern Literature) is styled 時文之末 *shê-wăn-chê-mô* or the dregs—being the easiest and humblest style of composition. Under this head are included all silly novels and trash of stories,—and we must add, that, the humble work now laid before the public—claims no higher classification than as belonging to the *dregs* of Chinese Literature!

SECONDLY. The 言語 *yên yǔ*, or Spoken Language. This is otherwise expressed by 說法 *shwô-fă*, or 口說 *kow-shwô*—terms used (in contradistinction to those employed above when speaking of the *wăn-tsze*) to denote, that it is intended exclusively to be *spoken*, and not *written*. The *yên-yü* sub-divides itself into two great branches—which are—vizt.

I. The 官話 *Kwan-hwa*, or Mandarin Language. This is again sub-divided into—

1st. The 北官話 *pîh Kwan-hwa*, otherwise called the 京話 *King-hwa*, or the 京腔 *King-keang*: being in short the language of Peking City. This idiom abounds with low slang,—and when the court was formerly held at Nanking—was considered as much a vulgar *patois*, as the Language of Canton City is at this present day. But the Emperors of the present Dynasty having always resided at Peking, and they all speaking with the northern accent—the young men who wish to get themselves forward—now-a-days endeavour to speak as much à la Peking as possible;—for say they—“it is thus that the Imperial mouth itself speaks; and is it possible that the Holy Emperor can be wrong?” (this is an argument that no Chinese will be found hardy enough to controvert). Moreover, as the Peking people seldom engage in Trade—but chiefly follow the Mandarins over the whole Empire, they are to be found every-where;—so also in all the Public Offices nothing but their language is spoken,—and when the common people hear the sound of it—they immediately make way,—judging that the speaker must be some government employé or other,—persons of whom they stand in great awe. The best specimens of the Peking idiom are to be found in the 紅樓夢 *Hung low mung*—24 vols., the 金瓶梅 *Kim Ping, Mei*—20 vols., the 正音撮要 *Ching-yin tsô yau*—4 vols., and the paraphrase of the 聖諭 *Shing yü*—2 vols.

2ndly. The 南官話 *Nan Kwan-hwa*, otherwise called the 正音 *ching yin* “true pronunciation,” and the 通行的話 *tung-hing-teih-hwa*, or language of universal circulation. This is properly speaking the *Mandarin Language* or that of Nanking City. We are aware that the Peking people apply now-a-days the term *ching-yin* to their idiom exclusively, but there must be some mistake here;—for, as they want the 入聲 *jûh shing* or short abrupt tone—they cannot of course pronounce *correctly*. The claims of the Northerners and Southerners of this country to pre-eminence for good speaking—may remind the reader of the Italian saying—“*Lingua Toscana in bucca Romana*.” The Nanking language is spoken on the stage—and abounds less or more in all their 小說 *senau shwô* or Novels.

Such are the two divisions of the Mandarin tongue—a language of universal circulation throughout this vast Empire.

It serves as a medium of communication to all educated people *here*—as French does to the different nations of Europe: any young man who might wish to travel—whether for purposes of business or of pleasure,—or who would enter a Public Office,—or who would even set up a shop in a large City must learn to speak the Mandarin fluently. From a slender knowledge of this tongue—the writer during a residence of five years at Canton City—has held intercourse with people from every Province of China—excepting only that of 甘肅 *Kan-sûh* on the borders of Thibet, natives of which he has never yet met with. The merchants from 山西 *Shon-sê* speak with a strong nasal sound,—their accent is vulgar in the extreme—and if they have only lately left their Province—they are almost unintelligible to a foreigner. The Silk men from the district of 湖州 *Hoo-chow* in 浙江 *Chih-keang* clip their words;—the Green Tea-men from 安徽 *Gân hwey* (Canton *Oan-fei*) speak very badly;—the Black Tea men from the 武夷山 *Waa-ê* hills speak better. The person who according to our idea spoke the best of any man we ever met with—was a bare-footed begging priest from the Province of 四川 *Sze-chuen*,—and the next best, a young man in the Foo-yuen's office from the Province of 湖廣 *Hoo-kwang*.

11. The 鄉談 *Heang-tan* or local dialects. These are so very numerous, that it is quite impossible to mention them all.

With reference to this subject, we have found the two following lines in the Emperor Kang-hē's Dictionary,—

鄉談豈但分南北
每郡相隣便不同

“Regarding local idioms—how can we alone distinguish them by the general terms of northern and southern?”

“For in every district, and even in every neighborhood—their language is dissimilar!”

But in a Edict from Kang-hē, now before us,—the Imperial indignation is principally directed against the people of the Provinces 粵 *Yuě* (otherwise called 廣東 *Kwang-tung* i. e. Canton), and 閩 *Min* (otherwise called 福建 *Füh-kēn* or Fokien), as may be seen from the following extract.

- “I (the Emperor) have constantly observed, that, when the mandarins, whether holding important or trifling employments, come before me to report their several steps thro’ office—there are only the natives of the Provinces of Canton and Fokien, who obstinately adhere to their local pronunciation—which I cannot understand. Behold then! if such people—who are even now inscribed on my list of employés—after having been before the Tribunals and having practised the ceremonies—they, in submitting their reports to me or saluting me with the customary compliments, make use of expressions to me quite unintelligible—when they go to fill stations in other provinces, how still less can they be capable of extensively promulgating my Edicts (or Instructions)? or, when deciding cases of Law or Equity, how can they make every shade and circumstance, perfectly clear and perspicuous to the minds of the common people! If the Rulers of the people, and those whom they govern, be not intelligible the one to the other—then the Mandarins must depend upon their menials and bailiffs as a medium of communication! and thus, what between adding, and with-holding, glossing-over, and false interpretations, a thousand abuses must arise.—and this method of carrying on Public Business cannot but lead to innumerable mistakes! Further as regards the people of these two Provinces,—not only are they when in office in other parts of the country unable to enter into the feelings of the people—but they in their own districts where they form the mass, are unable to comprehend the instructions of the Mandarins;—thus between those above and those below, is set up an impassable barrier—which is productive of the greatest inconvenience! But if men from their early youth have been accustomed to a certain idiom, and a certain pronunciation—it is indeed difficult to change this in one moment! we have therefore no resource but to multiply and diffuse the means of instruction, and thus peradventure they may in time improve!
- “Forasmuch therefore, we now issue our Imperial Commands to the Governors and Lieutenant Governors of the said Provinces of Canton and Fokien—that they in their turn impress these Commands on the several Foo, Chow, and Hien magistrates (i. e. governors of districts of the 1st 2nd and 3rd magnitude) and all employés and government teachers—that they issue clear and distinct proclamations everywhere, and adopt numerous expedients for teaching the people! they must insist upon having the language of these—clear, and intelligible; they may not as heretofore addict themselves to their provincial idioms;—so that in time to come when led to the palace steps (i. e. before me the Emperor) to hand in their reports, or answer my questions—they may be able to do so distinctly; and that further, when they enter upon Office in other Provinces, they may take cognizance of the circumstances, and enter into the feelings of—the Common People!”

Upwards of a century has rolled on since Kanghē issued the above Edict, but we are not aware that any *considerable* change has taken place since his day. True, there are schools set up in Canton City for teaching the Youth the Mandarin tongue—just as schools exist with us for teaching our Youth French,—and in both cases, people who can afford it, commonly send their sons to learn. But the Canton and Fokien people of the highest classes, when *among themselves*, universally use the native idiom;—and the labouring classes and the country people, cannot speak a word of anything else. The Canton dialect differs from the Mandarin, about as much as Portuguese does from Spanish:—the difference between Fokien and Mandarin is very much greater. We do not understand the Fokien idiom ourselves, but may state on very good authority, that, it bears no more resemblance to the dialects of Peking and Nanking, than the Gaelic and Welch spoken on our own mountains, do to the English of London, or Edinburgh. Altho’ the Emperor Kanghē in the preceding Edict, alludes only to the people of Canton and Fokien, yet these provincial idioms abound over the whole Country; truly does the quotation above say—“in every district, and even in every neighborhood, their language is dissimilar!” A foreigner who might speak the language of Canton City with considerable fluency, would, if thrown into the society of the country people twenty or thirty miles off,

find it very difficult to understand *them*, and still more difficult to get *them* to understand *him*! If this be the case with people of the *same* Province, how much more so must it be the case with those of *different* Provinces! We have frequently stood by, and listened to the Green Tea-men conversing among themselves, without being able to catch a particle of what they were saying; but we may add in self-defence, that they have been at the same time surrounded by *native* Chinese, who were not a whit more enlightened on the subject than ourselves! What we say here of the Green Tea-men, applies less or more to almost every part of China! We have been assured by European missionaries who have been in the interior, that, if a man can but speak *two* dialects *fluently*, and if he have not red hair, blue eyes, a long hooked-nose, or anything out of common that draws attention (and provided always he can escape the lynx eyes of the Mandarins), such a person may travel from one end of China to the other! It is in fact this great difference of local idioms, that is the safety of those dauntless Roman Catholic Missionaries, at this moment living in the different provinces of this forbidden Empire!

A great deal of doubt and obscurity exists as to the Chinese Language—used as a medium of communication throughout this vast country, and its still more vast territories. Some people say, that “if two Chinese who have met together cannot understand each other—they immediately write down what they have got to say in the *mandarin language*—and as this is “known everywhere—there is no longer any difficulty about the matter &c. &c.” There is a small mistake here, and we shall endeavor to enlighten the Reader, by first pointing his attention to things at home.

Let it be granted, that, throughout the whole of Europe every person in every country of any education at all—can *read* and *write* Latin—less or more,—tho’ being a *dead* language, no one *speaks* it. Latin will in this case be the *classic* language of Europe—understood by all when *presented to the eye*,—and in this point of view it will answer to the 文字 *Wán-tszé*, or *written* language of China.

Let it be granted, that, throughout the whole of Europe, any one who wishes to travel—who wishes to see courts and palaces—princes and wise men,—who desires to pass himself off as a man of fashion and accomplishments—or who is even anxious to extend his mercantile relations—that such one must learn to *speak* French—tho’ *very few* write it—(the custom being, that, tho’ all *converse* in *French*—yet all *correspond* in *Latin*):—French will in this point of view be the *Mandarin* language of Europe—intelligible to all educated and travelled men when *spoken*—and will hold the same place with us, that the 官話 *kwán-hwa* does in the Chinese Empire.

Let it be granted, that, English is not spoken beyond the limits of our own island—that it is not intended to be a *written* language,—on the contrary, that the English in common with all others make use of the Latin as a medium of *written* communication,—then English will resemble one of these local idioms called by the Chinese 鄉談 *heung-tan* or *patois*.

We shall give the following by way of example.

Suppose a Chinese to be travelling in a distant part of the country (the local idiom of which he did not understand,) and suppose that he had lost something or other which he was anxious to get back again;—he would most probably in the first instance put the following question in Colloquial Mandarin.

那 个 东 西 攔 在 甚 麼 地 方 呢

ná - ko túng - se kǒ - tsae shín - mo iē - fang — nè ?
(not à mot) *cette - chose - là* *est - posée (dans)* *quel - endroit - hé ?*

Let us further suppose that all shook their heads—not understanding him,—and that the traveller made signs to bring him writing materials;—would he write down just what he had spoken? oh no! nothing of the kind! he would write perhaps

彼 物 安 在

(verbatim,) illa (res) ubi est ?

(smile not Gentle Reader at the stiffness of our Latin—there is really no help for it!) and these four Chinese characters being shown to any one in the neighborhood—who could read and write,—the traveller’s meaning would be instantly perceived. Nay, let us trace the resemblance still further. The four words of Latin written above (barbarous as they are) may be pronounced by an Englishman—a Scotchman—a Frenchman—a Spaniard—a Russian—*very differently indeed*,—still they can have only *one and the same meaning*;—and if written down and shown to any parish-priest or school-boy, in any of the countries just named, could not fail to be *immediately* understood. Just so it is with the corresponding four Chinese characters. They may be read with every manner of pronunciation, and with every kind of inflexion and intonation,—still they can only have *one and the same meaning*;—and will be understood not only thro’ China proper, but in Cochin-China—Siam—Burmah—Corea—Loochoo—and Japan, by every person conversant with the Chinese *written* character.

With the sentence in Mandarin, it is somewhat different. This is addressed to the *ear*, and if not understood when *spoken*,—to *write* it were worse than useless. As with us, while every country in Europe is allowed to *read* Latin in its own way—and no man is judged to be the worse scholar because he pronounces uncouthly,—so with the Chinese:—those whose provincial accent is quite unintelligible when speaking their patois, or when reading the Classics after the fashion of their part of the country—may nevertheless be perfect masters of composition! on the other hand, as there can only be *one* method of pronouncing French properly, i. e. after the Parisian standard,—so there are in this country only two ways of pronouncing the Mandarin properly, i. e. either like a native of Nanking, or like a native of Peking City. True,—natives of Canton and other places—when they read works written in Colloquial Mandarin—often give the characters the vulgar provincial sound;—this however argues nothing but their ignorance;—it is like an Englishman or a Spaniard, who, when reading French, will insist on giving the Roman letters in which *that* language is printed, precisely the same power and value that they have in his own native tongue!

Let us proceed one step further. We have supposed English to be a mere barbarous *spoken* language, and not current beyond the limits of our own island. In like manner then, as we have just classed the Mandarin and French, and the Written language and Latin together—let us now put the patois of Canton and the English, side by side. The equivalent then of the two preceding examples will be—

個 伴 野 掣 開 邊 吓 亞

ko - keen - yā

chei - hoy

peen - há — ah?

(quite literally)

that - piece - thing

has - been - put

what - place — eh?

Following up our supposition, that English is a barbarous and uncultivated tongue,—the above sentence tho' written in the same Roman or Italic letters as the preceding French and Latin ones—would yet be incomprehensible out of England,—unless by mere chance we were to meet Englishmen in foreign countries, or foreigners who had resided in England.

To sum up what we have said,—while the example given of the *written language*, would, when presented to the *eye*, not only be understood over the whole of the Chinese Empire, but also in the various foreign countries named above,—the specimen of the Mandarin when addressed to the *ear*--would only be intelligible to the educated people of China proper, and those foreigners who had acquired it by residing here:—if presented to the *eye* of a learned Japanese or Cochinchinese, we are not sure whether he would be able to make out its meaning or not,—we rather think *not*:—but of the specimen given of the vulgar Canton dialect,—whether presented to the *eye* or addressed to the *ear*—we are convinced that no Chinese 100 miles from the smoke of Canton City—could even so much as *guess* at its meaning!

There is just one remark more we should like to make before concluding. It has been frequently observed, that, “the Chinese write very differently from what they speak.” So much is this the case, that, supposing a Peking man, a Nanking man, and a Canton man to be all arguing or quarrelling in their respective dialects, and supposing a fourth party were thus abruptly to address them, “Hold there my friends! let each individual of you write down the last sentence he spoke, *exactly* as he uttered it!” the great probability is, *that not one of them could comply!* They would all be able enough to give the *substance* of what they had been saying in the *written language*, (represented above as the equivalent of our Latin); but to write the language *exactly* as it was *spoken*, is entirely a different thing;—it is a study in which few engage, and in which still fewer excel. Of the three imaginary persons above, the Nanking man would find least difficulty—his language being much more polished and cultivated than that of either of the others. *Mün Mooy* the writer of these Fables—out of a very numerous range of acquaintances—is the only native we have met, who can write fluently in the vulgar Canton idiom; and yet when we first became acquainted (some 4 years ago), he was as backward as his neighbours at this sort of exercise,—and it was only thro' repeated urging on our part, that we could induce him to go on with it. But altho' more proficient in writing *Canton* than most others, he yet finds it easier to write in the Nanking dialect, than in his own. The reason is given above,—it is a much more polished idiom, and *Mün Mooy* has perhaps read a hundred books in Nanking, for one that he has read in Canton. Our fellow-countrymen from the Lowlands of Scotland will easily enough understand us, when a case nearly parallel is brought home to themselves. We find no difficulty in understanding Lowland Scotch when *spoken* to us,—yet when a volume of Scotch Poems is put into our hands, we find them infinitely more difficult to read than English ones;—and on the other hand, while it costs us no effort whatever to write an *English* letter,—were we told to compose a letter in *broad Scotch*, (unless we had been for some time before giving our attention to the subject), we should find the task quite insuperable.

OF THE 虛字 HEU-TSZÉ, OR EUPHONIC PARTICLES
USED IN CHINESE COMPOSITION.

These—in one point of view—are the equivalent of our comma, colon, semi-colon; stroke—parenthesis () note of admiration! mark of interrogation? as the Chinese use no points, * and as the eye depends completely upon these particles—to see whether an assertion is made, or a question asked; whether the reading be continuous, or disjoined;—and—taken along with the general scope of the passage—to determine when the sentence, stanza, or paragraph, is concluded. As some of them are used at the beginning—as well as at the end of sentences,—in order to make the parallel more complete—we must add to our own marks used in reading and writing—the inverted notes of admiration and interrogation of the Spaniards:—thus; and &c. In another point of view.—they answer to our interjections, lo! behold! alas! oh! at the beginning—and, indeed! really! truly! strange! ah? eh? pray? &c. &c. at the end of sentences. Or they may be said to resemble still more closely, those expletive particles which the Italians call *ripieni*,—such as *pure, mai, poi, già, così, mica, non, via, ci, vi, si*, and others; sometimes forming perfect parts of speech, and at other times merely thrown in to fill up a sentence—or to round a period.

But with the Chinese, the using of these euphonic particles is a matter of immense importance. Their finer writings swarm with them *ad nauseam*—at least so it would seem to a foreigner:—the Chinese on the other hand seem to think, the more of these that can be introduced—the higher is the style of writing,—*provided always that they offend neither the eye nor the ear*. This is a great secret in the art of Chinese composition. They have a proverb to the following effect.—

之, 乎, 者, 也, 矣, 焉, 哉, 七 字 能 分 者 秀 才 也 †

“He who can properly distinguish and apply the seven particles *che, hoo, chay, yay, ē, yen, and tsae*—is truly a Bachelor “of Arts!”

As these particles sometimes represent verbs, adverbs, pronouns, and conjunctions.—and sometimes have no meaning at all;—as they sometimes begin a sentence, sometimes end a sentence, and sometimes occur in the middle of a sentence—they are indeed most perplexing to a beginner!

The following little work being written in an humble style—the euphonic particles therein introduced are but few,—so we shall confine our present observations to two or three of the principal ones.

* This is the case, or rather ought to be the case, in fine writing;—but in Novels and some other kinds of composition—they use the 黑點 *hak-teem* or comma, thus , to mark each sentence; and the 明圈 *ming hūn* or ○ mark, to denote that the paragraph or subject treated of, is finished.

† We find in a little ballad called “The Country-clown goes up to Town” (written in the vulgar Canton dialect), the following amusing meaning given to these particles—

閒 坐 講 的 者 也 之 乎

“_____ *hān tō, kóng-úk chāy-yá-che-oo!*”

“_____ and he (the Country clown) sitting down at his ease, began to discourse about *chay, yay, che, Aoo*;”—in other words—
he began to talk as if he had been a learned man,

Bigge gives from - as woo.

* tsai, a man of super. faculties.

Examples intended to illustrate some of the Chinese PARTICLES occurring most frequently in the following work.

(abridged chiefly from the Latin of PREMARE.)

Of the PARTICLE 之 *che*.

- 1st. It is used to denote the personal pronoun (without reference to gender or number) in the accusative case—thus—**遂烹之** *suí páng che*, and so devoured him: **則勸之** *tsíh keuen che*, then admonished them.
- 2ndly. It is used in the written language to denote the genitive or possessive case, as **的** *teih* is in the spoken language—thus—**大學之道** *ta-hé-che-taou*, the principles of the Great Science: **萬物之主** *wan-wü-h-che-chao*, Lord of the Universe.
- 3rdly. It is often understood without being expressed—thus—**天命** *T'ien-ming* for *T'ien-che-ming*, the will of Heaven: **國法** *kwó-fá* for *kwó-che-fá*, the Laws of the Land.
- 4thly. It is often added to substantives merely for the sake of euphony—and has no meaning at all—thus—**人之** *jin che*, man or mankind: **民之** *min-che*, the people: **天命之** *T'ien-ming-che* commanded by Heaven: **回之爲人也** *Hwuy-che wei jin yai*, Hwuy (the disciple of Confucius) was a man who &c. &c. &c.
- 5thly. It is often added to adjectives, when it has the same meaning as the particle **者** *chay*—thus—**古之** *koo-che* or **古者** *koo-chay*, the Ancients: **學之** *hé che* or **學者** *hé-chay*, students.
- 6thly. It sometimes elegantly follows the relative particle **者** *chay*—thus—**此善爲政者之術也** *tszé shén wei ching-chay-che shüh yay!* and behold! this is all the art or secret of those who govern wisely!
- 7thly. It is sometimes introduced before the particle **者** *chay*—thus—**某士之賤者** *mow-szé-che tséen-chay*, I, the vilest of all who bear the name of scholar!
- 8thly. It is often joined to the word **謂** *wei*—thus—**此之謂自謙** *tszé-che wei tszé-k'een* this is what is called, being humble and inodest. (NOTE. The character **之** *che* is met both before and after the **謂** *wei*—a correct ear and long practice can alone determine when it should be ante-poned and when post-poned.)
- 9th. It is often met in examples like the following—vizt.—**未之能行** *wé-che näng hing!* this may not yet be done! **行而不至者有之** *hing, urh püh ché-chay, yew-che!* there are those who act—yet without obtaining their object; **不行而能至者未之有也** *püh hing, urh näng ché-chay—wé-che yew yay!* but there are none who ever obtained their object without employing the means. This character is used in a great many other ways—but not in the work before us.

Of the PARTICLE 者 *chay*.

- 1st. When joined to verba it forms participles and nouns—thus—**生** *säng* to live; **生者** *säng-chay* the living:—**死** *szé* to die; **死者** *szé-chay* the dead. **買** *mae* to buy; **買者** *mae-chay* the buyer:—**獵** *lěe* to hunt; **獵者** *lěe-chay* the hunters.
- 2ndly. It is often preceded by **之** in which case the quality becomes more relative—thus—**誠者** *ching-chay* and **誠之者** *ching-che-chay* both express sincere persons—but the former is abstract, and the latter concrete.
- 3rdly. It often governs the particle **也** in explaining or amplifying—thus—**德者本也** *tih chay, pün yay!* virtue is the root (of all good &c. &c.) **山者泉之原也** *shan-chay, tsuen-che yuen yay!* hills are the origin of streams or fountains.

4thly. It is used as an euphonic particle joined to adverbs—thus—再者 *tsat-chay* again; 或者 *hwǒ-chay* perhaps; 茲者 *tszé-chay* this is to say; 啟者 *kē-chay* this is to commence &c. &c.

Tho' this particle 者 *chay* is used in many other forms—yet these come under a higher department of Literature.

Of the PARTICLE 也 *yay*.

- 1st. It is an adverb the equivalent of 亦 *yǐh*, and may be translated *also*.—thus—花草也有樹木也有件件都有 *hwa-tsaou yāy yew, shao-mūh yāy yew; kēn kēn tao yew!* there are *also* flowers, and there are *also* trees; and (in short) there is everything!
- 2ndly. It is used conjunctively as in the following example. 你道苦也不苦 *nē laou, koo, yāy pūh koo?* say now whether this be misery, or not?
- 3rdly. It is used as the equivalent of our adverbs *still*, or *indeed*, or *really*, in the following—或者你後來有個官做也未可知 *hwǒ-chay nē how-lae yew ko Kien tsǒ, yāy wē ko chē!* Perhaps you may afterward obtain government employ! *still* this is what we can yet know nothing about!
- 4thly. Preceding 不 *pūh* and repeated—it has the meaning of our conjunctions *neither*, *nor*, &c.—thus—頭也不梳臉也不洗 *tow, yāy pūh soo—lēn, yāy pūh sē*, neither did he comb his head—nor did he wash his face.
- 5thly. It sometimes begins a sentence—thus—也差不多 *yāy, cha-pūh-tū!* why, you are not much out! (said either seriously or ironically).
- 6thly. And it often ends a sentence in the Vulgar, as well as in the Classic Style—thus—
(Vulgar) 好是苦也 *haou she koo yay!* this is misery indeed!
(Classic) 大哉言也 *tá tsae yēn yay!* how superlatively grand these words!
- 7thly. It often occurs in the middle of sentences;—if vulgar—this particle *begins* the second part of the sentence, and is pronounced *long*; (see ex: 1. 2. 3. 4.) but if Classic—it *ends* the first part of the sentence, and is pronounced *short*;—thus—道之不行也吾知之矣 *taou-che pūh hīng yoy—woo chē-che ē!* I know alas! the reason why the Truth does not spread! (or act.)
- 8thly. At the end of sentences it is often the equivalent of the auxiliary verb *is*,—or the sentence—*this is quite the same as*,—thus—仁者人也 *jin-chay, jin yay!* Benevolence is Man himself! or were we thus to paraphrase it in English—“Mankind is Benevolent—Benevolence is Human nature—the two terms are convertible,—therefore, to speak of Benevolence, is quite the same as to speak of Man himself!” (The Chinese Commissioner Lin in his letter to the Queen of England—when speaking of the Chinese Emperor—says 蓋以天地之心爲心也 *kac ē Tēn Tē che sin—wei sin yay!* literally,—for behold! of Heaven and Earth's heart, makes heart really—a phrase which cannot be rendered in English without a good deal of circumlocution,—as it means to say—that the Emperor's heart possesses those same lofty and beneficent principles, by which Heaven and Earth (or the Great Male and Female principles) govern all nature).
- 9thly. It is almost always (in the Classic Style) added to proper names;—thus Confucius speaking of, or to his disciples Yew, Kew, Hwuy, speaks of, or to them—thus—由也 *Yew yay!* 求也 *Kew yay!* 回也 *Hwuy yay!*
- 10thly. It is also used in Classic style in giving answers,—thus—It is asked 善乎 *shēn hao?* is this wise? It is answered 善矣而未盡也 *shēn ē! urh wē tsin yay!* it is certainly *wise*—but not entirely so!
- 11thly. It is very often repeated to give effect to the passage,—thus—姓所同也名所獨也 *sing so tung yay, ming so tūh yoy*—his family name is common to others—but his own name is singular or peculiar. 無異也一也 *woo ē yay, yǐh yay!* there is no difference—it is quite the same-thing!

È is the first character under The, rad. III, Mörr.
Distry - "a particle at the close of a sentence
denoting that the sense is completed,
and often implying that the preceding words
contain a decided, pointed, strong affir-
mation. The allusion to an arrow in the
character is that the thought has been
enunciated with the rapidity of an
arrow and has hit its mark."
HWF.

12thly. When preceded by the character 一 *yīh* one, it has the following significations,—thus—父母之喪無貴賤一也 *Foo Moo che sāng, woo kwei tsēn,—yīh yay!* in mourning for parents there should be no distinction between the noble and the vile,—one rule should apply to all. But when 一也 *yīh yay* is followed afterwards by 二也 *urh yay*, 三也 *san yay*, &c. &c. &c. it has rather a different meaning,—thus—此其應拿者一也 *tszé ke ying ná chay—yīh yay*,—this is the *first* reason why we ought to seize him,—and the same words followed by 二也 *urh yay*, 三也 *san yay*, &c. &c. imply this is the *second* reason, *third* reason &c. &c. for so doing.

Of the PARTICLE 矣 *ē!*

This is a mere final particle—used for the sake of euphony in two or three different ways, viz—吾不知之矣 *woo pūh chē che ē!* I knew it not! 惡而知其美者鮮矣 *woo, ūh chē-ke-mei-chay,—ēēn ē!* of those who hate a man, and yet can perceive his good qualities,—there are few indeed! 甚矣吾衰也 *shēn ē! woo shwae yay!* how dreadfully am I fallen off! 吾已矣夫 *woo ē ē foo!* alas! I perish! 怨毒之於人甚矣哉 *yuen tūh-che yū jin—shēn ē tsae!* the hatred and harm thus spread among men—is terrible indeed! But such examples as the three last occur only in fine writing.

Of the PARTICLE 焉 *yén!*

- 1st. It beautifully winds up a period—as—心不在焉 *sin pūh tsae yén!* my heart was not there! (i. e. I was not giving such or such a subject my attention. 三人行必有我師焉 *san jin hing—pēh yew wē szé yén!* when three of us walk together, there is surely something in which (my two comrades) may instruct me! (The words of Confucius.)
- 2dly. It is sometimes elegantly repeated in a sentence,—thus—四時行焉萬物生焉 *szé-shē hìng yén! wán-wūh sāng yén!* the seasons revolve—and all nature blooms (lit. produces) afresh!
- 3rdly. It often comes between the particle 者 *chay* and its subject, for the sake of mere euphony,—thus—上焉者下焉者 *shang-yen-chay,—hea-yen-chay* those above, and those below. 猶有惑焉者 *yēw yew huō-yen-chay*, still further there were those who doubted.
- 4thly. It is used at the beginning of sentences as an interrogative,—thus—焉知 *yén chē?* who knows? or, how do I know? 殺雞焉用牛刀 *shā kē—yén yung nēw laou?* in killing a Fowl—why use an Ox-knife? (Vulgar saying.) 焉能爲有焉能爲亡 *yén nāng wei yew? yén nāng wei wáng?* is it something? or is it nothing? or, has he? has he not? or, is he yet alive? is he indeed dead?—(according to the subject being spoken about.)
- 5thly. It responds well to the adverbial particle 如 *joo* going before,—as—如丘者焉 *joo Kēw-chay yén!* as I Confucius! (this Kēw was Confucius' name, and is looked upon by the Chinese as a Sacred word:—in reading the Four Books they pronounce it *Mow*.) 君子之過如日月之食焉 *Keun-tsze-che kwō,—joo Jīh Yuē-che chīh yén!* the faults of the good-man are merely like eclipses of the sun and moon, (i. e. they only obscure

his lustre for a moment.) 爾旨承行於地如於天焉 *Urh chē ching-hing yū iē, joo yū Tēn yen!* Thy will be done on earth, as it is in Heaven! (Lord's Prayer—Roman Catholic version.)

- 6thly. It marks adverbs,—as—忽焉 *hwūh-yen!* Suddenly! 欣欣焉 *hin hin yen!* most happily. Here however it has the same meaning as 然 *jén*.

Of the PARTICLE 乎 *hoo*.

- 1st. It commonly denotes interrogation,—thus—可乎 *kō hoo?* may it be done or not? 宜乎否乎 *ē hoo, fou hoo?* is this proper? or not? 仁矣乎 *jīn ē hoo?* is this true benevolence? 豈可得乎 *kē ko tih hoo?* how may this be obtained? 仁遠乎哉 *jīn, yuen hoo tsae?* how far will not true benevolence go? 不亦可乎 *pūh yih kō hoo?* may not this be done? 不亦樂乎 *pūh yih lō hoo?* is there not pleasure in this? 不識今之言者其覺者乎其夢者乎 *pūh shīh kīn-che yēn-chay,—ke kē-chay hoo? ke mung-chay hoo?* I know not whether the person now speaking, be aware (of what he is saying?) or if he be dreaming?
- 2ndly. It is sometimes used as a mere auxiliary particle, and does not then interrogate,—thus—惜乎 *seih hoo!* alas how much to be pitied! 深乎深乎 *shīn hoo! shīn hoo!* what an immense depth (of wisdom!) 宜乎有悔 *ē hoo yew hwuy!* proper it is that he should repent!
- 3rdly. Joined to the following, it has the sense of *very nearly*,—as—幾乎淹死 *kē-hoo yēn-szé* he was very nearly drowned! 則庶乎其可矣 *tsīh shoo-hoo ke kō ē!* then surely it may be done! 以及乎中則庶乎至矣 *ē kēih-hoo chung,—tsīh shoo-hoo chē ē!* having got to the middle—then surely he must be near to arriving (at the goal)!
- 4thly. Joined to the following it marks the superlative,—thus—莫高乎天 *mō kaou-hoo Tēn!* there is nothing higher than Heaven! 莫大乎堯舜 *mō ta-hoo Yaou, Shun!* there are none greater than the Emperors Yaou and Shun!
- 5thly. Joined to 於是 *yū-she* it makes an adverb of time or consequence,—thus—禮樂於是乎興 *lē, yō,—yū-she-hoo hing!* politeness and concord then (or upon this) began to rise, (i. e. began to be held in estimation;) 衣食於是乎足 *ē, shīh,—yū-she-hoo tsūh!* and clothing and food then (or thus) became abundant.

Of the PARTICLE 哉 *tsae*.

- 1st. It is an interrogative particle, and seems to imply a certain degree of surprise—as if the subject enquired about were not self-evident,—thus—復何疑哉 *fūh ho ē tsae?* what further doubt is there?! 豈不深可惜哉 *kē pūh shīn ko seih tsae?* is it not most deeply to be lamented?! 何其樹之愚哉 *kū ke shoo-che yū tsae?* what monstrous folly was not this on the part of the Tree?!
- 2ndly. It merely expresses admiration without interrogation,—thus—賢哉回也 *hēen tsae Hwuy yay!* how excellent Hwuy was! 野哉由也 *yāy tsae Yēw yay!* what a clown was Yew! 富哉言乎 *fuo tsae yēn hoo!* literally, what rich words! i. e. what a beautiful speech! 大哉問 *ta tsae rān!* how vastly important is that question! 大哉聖人之道 *ta tsae Shīng-jīn-che taou!* oh! how great is the Doctrine of our Holy Sages!

Of the PARTICLE 然 *jén*.

- 1st. It marks the adverb and is the equivalent of our—*ly* in English,—thus—喟然曰 *wei-jén, yuě*, *suspiring-ly* said;—循循然 *seun seun-jén*, *leisure-ly*, or, with order and method.
- 2ndly. It affirms in reply to a question—and is in this point of view the equivalent of our—*yes*;—thus—然乎否乎 *jén hoo? fow hoo?* *yes? or no? is it so? or not?* 曰然 *yuě, jén*, it is answered,—yes!—or, it is even so! or 子之言然 *Tsze-che yén, jén*! it is indeed as you say! 未必然 *wē pēih jén*, not necessarily so,—*anglicè*—that does not necessarily follow:—interrogatively 不其然乎 *pūh ke jén hoo?* and is it not so then? 何必然 *hō pēih jén?* why must it necessarily be so? 殆不然矣 *tae pūh jén ē!* truly this is by no means right or proper! 理所當然 *lē so táng jén*! this is perfectly conformable with reason! 乃所以然 *noe so ē jén*! this is the cause by—or thro'—or on account of which &c. &c.
- 3rdly. It is compounded with the following conjunctions and adverbs,—vizt,—雖然 *suy jén*, although; 既然 *kē jén*, since; 自然 *tszé jén*, assuredly, or it is so indeed! 自然而然 *tszé jén, urh jén*! quite naturally! without effort! 不然 *pūh jén*, otherwise; 果然 *kwō jén*, indeed, really &c. &c.
- 4thly. It has the power of a disjunctive conjunction in the following—vizt.—然而未仁 *jén urh wē jín*! (it may be something) but still it is not Benevolence! 然亦有之 *jén yǐh yew-che*! (there may not be many) yet still there are (a few!) 然則將奈何 *jén-tsǐh tseang nae hō?* then (or in that case) whither shall I turn myself! or what shall I do?!

SUMMARY.

Besides the preceding particles, there are many others which our limits will not now permit us to dwell upon. We must therefore for the present content ourselves with referring the reader to *Premare's NOTITIA LINGUÆ SINICÆ*, a most valuable work, which we propose at some time or other (God willing) to put into an English dress, for the benefit of our younger Students. The following however are some of those interjectional, interrogative, negative, and conjunctive particles, which may most engage the Learner's attention,—vizt—

- 1st. Those used at the beginning of a paragraph,—or which serve to usher in a new subject—as—夫 foo! 洪 hung! 恭 kung! 曾 tsäng. 惟 wei. 於 yü. 至 chē. 與 yü.
- 2ndly. Those met with in the middle of the paragraph; connecting—yet giving a new view of—or meaning, to the subject; as—乃 nae! 蓋 kae! 嗚呼 woo hoo! 無如 woo joo! 殊 shoo! 聊 leaou! 又 yēw, 猶 yēw, 尤 yēw, 且 tseay, 則 tsīh, 卽 tseih, 亦 yīh, 以 ē, 爲 wei, 然 jēn, 再 tsae, 而 urh, 反 fan, 不料 pūh leaou! 與 yü, 於 yü, 况 hwang, 却 keō.
- 3rdly. Those finals, which merely serve to round a period,—as—夫 foo, 耳 urh, 爾 urh, 已 ē, 而已 urh-ē, 焉 yén, 矣 ē, 也 yay, 兮 hē.
- 4thly. Those placed at the beginning of an interrogative sentence,—as—何 hō, 豈 kē, 盍 hō, 曷 hō, 奚 hē, 惡 oo, 胡 hoo, 孰 shūh, 安 gan, 抑 yīh.
- 5thly. Those placed at the end of interrogations,—as—耶 yay, 邪 yay, 與 yü, 歟 yü, 何 hō, 諸 choo, 乎 hoo, 哉 tsae.
- 6thly. Particles denoting negation,—as—無 woo, 毋 woo, 不 pūh, 休 yēw, 非 fē, 莫 mō, 弗 fūh, 沒 mūh, 勿 wūh, 未 wē, 否 fow, 匪 fei, 靡 mē, 罔 wang, 亡 wang, 无 woo.

REMARKS

On the mode of Spelling adopted in the following work.

It has often been regretted by Students of Chinese—that there is no uniform mode of Spelling this language,—that every Country has got a different Orthography—which is a sad annoyance,—above all to the beginner. The complaint is, we confess, perfectly just;—but we must add—that, it appears to us to be without remedy. When Europeans *first* commenced the study of this difficult language—had a Congress of *lettrés* from all the different countries of Europe, determined upon a certain System of Orthography that was to be uniform and permanent,—then, the violator of these rules ought to be punished as if he tried to introduce a new way of spelling Greek, Latin, or any other tongue whose Orthography is irrevocably fixed during the lapse of ages. But here the case was different. Every Foreign Missionary as he arrived in this Country, and applied himself to the study of Chinese,—on hearing certain sounds, immediately wrote these down in Roman letters,—giving very naturally the same power to such Roman letters while transcribing Chinese, that they had in his own native idiom. Thus, in respect to the character 是, the Portuguese wrote it *xi* and *xe*; the Italians, *sci* and *see*; the Germans, *sch*i and *sche*;—the French, *chi* and *che*; while we English write it *she* and *shee*:—the character 聖 is in like manner, à la Portugaise, *xim*; à l' Italienne *seign'*; à l' Allemande, *sching*; à la Française, *ching*; à l' Anglaise, *shing*;—and so on with many others;—indeed their systems of spelling are so exceedingly dissimilar, that they appear so many different languages! Such being the case—only one of two things remains to be done.—

1st. That a System of spelling Chinese with Roman letters, (which shall be permanent and uniform) be established by a deputation of learned men, from all the different Countries of Europe:—or

2ndly. That the Chinese scholars of each particular Country, continue to spell for the Students of each particular Country, according to the power given to the Roman letters (or as nearly as possible) in each particular Country.

We see numerous objections to the first plan. Had it been done (as we remarked above) about 300 years ago—there would have been no great difficulty about the matter;—but *now*, which Country is to lead the others in it's train? which countries shall be willing to give up their already received systems of Orthography to adopt that of the favored nation? or shall a system be established partaking of *all*, even at the risk of being intelligible to *none*? Viewing it in every way this plan appears to us to be surrounded with difficulties,—

There only remains then the second mode, which is,—that every man give to the Chinese characters, sounds represented by the Roman letters, as analogous as possible to the power that these have in his particular country. This is also quite reasonable;—for, if a foreigner make use of an English book whereby to study Chinese, it is to be presumed that he already understands English;—and understanding English, he must surely know the power that the English give to the Roman letters? or, granting that he does not, the task would not be a difficult one,—a single lesson or two would make him quite *au fait*. In another point of view we cannot but come to a similar conclusion,—vizt,—we frankly confess, that in drawing up this or any other work,—while we hope that it's use may be as *general* as possible,—yet our *primary* object is to assist or instruct *our own Countrymen*;—and we humbly conceive, that if a foreigner can condescend to study by means of an *English* book,—he may also condescend to learn the power that the *English* give to the Roman letters? This subject however has been much more learnedly discussed by Dr. MORRISON in his PREFACE to the Syllabic Dictionary than we can pretend to do,—and if the Reader is still unsatisfied with the arguments *we* have produced, we beg to refer him to the *dicta* of our GREAT MASTER.

We cannot let this opportunity escape, without adverting to the new system of Orthography, introduced in the *Crestomathy* of the *Canton Dialect*. While we deeply respect the acquirements of those learned gentlemen who gave it being, and confess that the system itself is wonderfully ingenious,—circumstances entirely put it out of our power to adopt it. Wishing to make this little work as useful to the beginner as possible, we first adopted Dr. Morrison's system of spelling the Mandarin, as fixed in his excellent Syllabic Dictionary—in order that the Student might have an *immediate* reference, should the meaning put down against each character in italics, seem obscure or incorrect. Having thus first adopted an *English* system for the *Mandarin*, it would have been doubly perplexing to the Student had we adopted an *entirely different* system for the *Canton*! there was therefore no help for it,—with a bold hand we ventured to make some innovations in our *Master's* method of spelling the *Canton*,—in order that it might resemble his *Mandarin* system as much as possible. We dare not however to assert that our *alteration* is an *improvement*. While engaged in this task, we were not above receiving many excellent hints from the *Canton Crestomathy*.

We venture to differ (tho' with much humility) from the learned Editor of the *Crestomathy*,—as to the stress he lays upon the *Four Tones* at the outset. We humbly think, that the marking of the sound of each character 1.2.3.4 to denote whether it be *Ping*, or *Shang*, or *Keu*, or *Jüh*, is just so much time and labour thrown away;—nay more,—it fatigues the eye, and serves only to perplex the Student. We would no more think of requiring the beginner in Chinese to master the *Four Tones*,—than we would take a boy who had just commenced his Latin Rudiments, and smother him with the *Gradus ad Parnassum*! There is, by the way, this resemblance between the Chinese Tones and the work just mentioned,—vizt—we employ the *Gradus* to compose verses,—and no *Chinese* youth can write Poetry—who is not well acquainted with the *Four Tones*. But we conceive these to be an affair for a Student somewhat more advanced than a mere beginner. In our own language we have certain difficulties,—which are quite as much a stumbling-block to the stranger, as the Chinese Tones are to us. Thus, we bother a Frenchman with our *th* in *thick*, *thin*, and our *th* in *than*, *thee*; we perplex a Spaniard in drawing a marked difference between the *b* and the *v*; the German is brought up by *f*, *v*, and *w*; while all foreigners whatsoever exclaim against us for our four *a*'s, and as many *e*'s! Mounseer in his turn, laughs at poor John Bull trying in vain to pronounce *feu*, *peu*, *Pun*, *lunc*. *œuf*, *bœuf*, &c. &c. or sets him by way of exercise to distinguish between the sounds *de*, *des*, *dès*, *du*, *deux*, *d'eux*, and enjoys himself at poor Bull's bewilderment! But we do not extinguish a beginner's hopes with exercises such as these;—we are aware that by frequently mixing in native society, and by constant practice, we shall be able to distinguish those differences in *good time*. In proof of the uselessness of directing the beginner's attention to the *Four Tones*, we may state a fact which any one who has resided long in China cannot but be aware of,—and that is, that the *Lascars* who sail the passage boats, and the *Parsee* Cooks and Servants, speak Chinese *very much better* than we European Students do. We have been assured by intelligent natives, that, when some of these *Lascars* and *Parsees* speak, they cannot distinguish them from their own people!! With *us Europeans* on the other hand, it is *very* different indeed! *our* foreign accent, and out-of-the-way expressions are detected at once! yet why should it be so? among *us* there are some who can read and write Chinese pretty well,—while the *Lascars* and *Parsees* do not know a single character! *our* vocabulary is perhaps ten times more extensive than *their's*! some of *us* can discourse learnedly enough upon the *Four Tones*.—while *they* never heard of such a thing in their lives! yet here is the *stubborn fact*,—account for it as you may,—that while *they* find no difficulty whatever in understanding and making themselves understood to the Chinese,—*we*, in most cases, neither can apprehend what they are saying, nor succeed in making ourselves intelligible! We presume the solution of the mystery is simply this, that, while *we* are poring over our books and discussing the *Tones theoretically*,—*they* are learning the language *practically* from the mouths of the natives?

In another point of view, the *Four Tones* may be compared to the *Notes* of the *Gamut*;—*we* thus resemble persons who try to sing *by notes*—while the *Parsees* and *Lascars* are like those who learn *by ear*. Let us suppose the following case by way of illustration. Suppose that a foreigner were to sing "*Auld Langsyne*," and that he sang out of tune;—suppose that a Scotch boy were standing bye—he would find no hesitation in telling the foreigner that he was wrong. Upon this, the foreigner might ask the boy what note it was that he had sung out of tune? whether it was B flat, F sharp, C natural, or indeed any other. If the boy had never seen a page of written music in his life—it is probable that he would gape and stare with astonishment at the question! in short, it would be quite incomprehensible to him;—*nevertheless the testimony of his ear that the foreigner had sung out of tune would not be a whit less true*. On the other hand, if he knew music scientifically, he would not find it difficult to run over his gamut and tell the foreigner upon what particular note he had erred. This case is very nearly parallel to the subject in hand. If a European is speaking Chinese, and pronounces erroneously,—*any native*, no matter whether he be a *Coolly* a *Tankaman* or what, can tell him that he is *wrong*,—but it is only an educated Chinese, who by running over his *Tones*, can tell him *where* he has erred, and which is the *correct* sound of the word.

We are aware, that from the exclusive nature of the Chinese Government, few opportunities are afforded Europeans of mixing in native society :—still we must endeavor to make the most of our position, and turn all circumstances to account as we best may. We read in the “ Old Books,” that the Romans built their first fleet after the model of a foreign bark that fortune or misfortune had stranded on their coast. We read further, that, having no other means of training and drilling their sailors, they trained them and drilled them *on dry land*;—and yet when we read on, we find to our utter astonishment—that these long-shore men of the Romans—beat the Carthaginians on their own element—tho’ then reckoned the best seamen in the World! In like manner should we recommend the Student, if he cannot at all times mix with the natives, to get a Teacher with a good pronunciation as his model;—to make him talk and read Colloquial Chinese for some hours a-day, and talk or read after him as the Parish-Clerk does after the priest;—and not content with this, to read *to himself*, and talk *with himself* (when there is no other person to talk to), even at the risk of being deemed a little so so *non compos*. It is only following the Old Roman system as quoted above—and

Nil desperandum Teucro duce, et auspice Teucro!

in this case however, the Chinese Student must be principally *his own* Tencer.

We repeat, that all the diacritic marks in this world will never teach a man to pronounce Chinese correctly,—there is only *one* way of learning this, and that is stated above;—*vizt constant practice with natives*. Well doth the Chinese saying express the same idea—

拳不離手，曲不離口
三日不彈，手生荊棘
而三日不談，口生荊棘矣

Let not the fist leave the hand (i. e. desist not a moment from playing), nor let the song leave the mouth for a moment!

If in three days you do not play (on the stringed instrument,) your fingers will produce thorns and briars—

And if in three days you do not converse, your mouth (or tongue) will no less produce thorns and briars!



NOTE.

While we repeat, that the Roman letters with the most ingenious diacritic marks can never correctly represent the Chinese sounds—yet some methods may be *nearer* the real native way of speaking and reading,—and others may be *more distant*. Upon this footing have we drawn up the following TABLE, which we submit to the Reader as an *approximation*, and *no more*. But just before concluding we would remark—

1st. That in the Mandarin and Canton dialects we do not find the letters *b*, *d*, *r*, *v*, and *x*. Our *q* is represented by *kw*, and *z* is only met as the auxiliary of *s*.

2ndly. That it must be borne in mind the spelling of the Mandarin used here—being that of Nanking City—should the Student employ a native of any other part of the Empire to assist him, he must make considerable allowances for difference of pronunciation. Thus, if his teacher be a Peking man, he must bear in mind that the Peking people have not got the 入聲 *jūh shing* or short abrupt tone in their dialect, and that they commonly use the 上平 *shang ping*, or high level tone in its stead. Thus, the character 白 *pīh*, they pronounce *pai*, and *pēi*, and *pō*; 麥 *mīh*, they pronounce *mai*; 墨 *mīh—mō*; 賊 *tsīh—tsei*; 窄 *tsīh—chai*; 脚 *keō—keaou*; 必 *peīh—pēē*; 只 *chīh—tszé*; and they substitute in many instances other sounds for those put down here,—thus—with them 雷 *luy*—becomes *lei*; 豈 *kē*—becomes *chee*; 乾 *kēen*—becomes *chēen*; 稟 *pin*—becomes *ping*; 事 *sze*—becomes *shāy*; 箭 *tsēen*—becomes *kēen*; 酒 *tsēw—kēw*; 進 *tsin—kin*; 戲 *hē—shee*; 學 *heō—seō*; 行 *hing—sing*; 街 *keae—kēē*; 硬 *'gāng—yīng*; 善 *shen—shān* &c. &c. &c.

3rdly. That in studying the Canton dialect—if his teacher be a native of 香山縣 *heang shan hēen* (the district in which Macão is situated) he will pronounce 山 *shan—san*; 水 *shuy—suy*; 識 *shik—sik*; 錦 *kum—kame*; 二 *ee—'gee*; 月 *yuet—'guet*; 字 *tszé—chee*; 富 *foo—hoo*; 風 *fung—hung*; 回 *ooy—wei*; 做 *tsou—chou*; 應 *yīng—'ing*! and a great many others. *Constant practice* will alone enable the reader to distinguish.

TABLE showing the power given to the ROMAN LETTERS in the following work.

VOWELS AND DIPHTHONGS.

a	as in	他	(Mandarin) <i>ta</i> ; far, father &c.
á	as in	打	(Mandarin) <i>tá</i> ; smart, sharp, (accented sound)
â	as in	哪	(Mandarin) <i>hân</i> ; psalm, (prolonged sound: not the German â in wall.)
ã	as in	這	(Mandarin and Canton) <i>chây</i> ; hâke, fate &c.
ä	as in	法	(Mandarin) <i>fä</i> ; fat, pat, (abrupt sound.)
ǎ	as in	能	and 文 (Mandarin) <i>nân</i> and <i>wân</i> ; like <i>něng</i> and <i>wěn</i> .
ai	as in	買	(Canton) <i>mai</i> ; tie, lie. (smartly pronounced)
ae	as in	賣	(Mandarin) <i>mae</i> ; sigh, (lengthened sound.)
au	as in	厚	(Canton) <i>h'au</i> ; plough, (open sound with emphasis)
aua	as in	包	(Mandarin and Canton) <i>pau</i> ; more open, lengthened, and emphatic than the preceding.
e	as in	之	(Mandarin and Canton) <i>che</i> ; like the <i>e</i> in the definite article <i>the</i> &c.
e	final is mute as in	尊	(Canton) <i>tsūn</i> &c. &c.
ē	as in	理	(Mandarin) <i>lê</i> ; we, ye, thee &c.
ē	as in	知	(Mandarin) <i>chē</i> ; pronounced with the teeth strongly compressed—almost like <i>chey</i> .
é	as in	言	(Mandarin) <i>yén</i> ; men, pen &c.
é	as in	然	(Mandarin) <i>jér</i> ; almost like <i>ján</i> (see above example <i>psalm</i> .)
é	as in	陽	(Canton) <i>lêk</i> ; peck, heck &c. &c.
ee	as in	知	(Canton) <i>chee</i> ; indeed (prolonged sound.)
ea	as in	家	(Mandarin) <i>kea</i> ; as <i>kia</i> (one sound.)
ēe	as in	前	(Mandarin) <i>tsēn</i> ; like a dissyllable quickly uttered <i>tsē-an</i> .
eae	as in	街	(Mandarin) <i>keae</i> ; like <i>ke-ai</i> run together.
ēē	as in	鉄	(Mandarin) <i>lēē</i> ;—like <i>lē-ay</i> run together smartly.
eaou	as in	了	(Mandarin) <i>lenou</i> ; almost like a dissyllable <i>le-au</i> .
ei	as in	弟	(Canton) <i>tei</i> ; life, wife, (more open and approaching to <i>ai</i> .)
ei	as in	必	(Mandarin) <i>peih</i> ; <i>p'e</i> uttered abruptly.
eo	as in	脚	(Canton) <i>keok</i> ; like a dissyllable rapidly uttered <i>ké-ók</i> .
eu	as in	去	(Mandarin) <i>ken</i> ; as <i>peu</i> in French.
eue	as in	犬	(Mandarin) <i>keuen</i> ; like <i>ke-aw-an</i> run rapidly together.
eū	as in	曲	(Mandarin) <i>keūh</i> ; <i>ken</i> uttered abruptly.
euē	as in	决	(Mandarin) <i>keuē</i> ; like <i>keu-ay</i> run together smartly.
ew	as in	有	(Mandarin) <i>yew</i> ; as <i>pew</i> , <i>few</i> , &c.
ēw	as in	猶	(Mandarin) <i>vēw</i> ; more open, prolonged, and emphatic than the above.
i	as in	品	(Mandarin) <i>pín</i> ; sin, pin, tin, &c.
i	as in	櫻	(Mandarin and Canton) <i>yíng</i> ; sing, thing, (accented strongly.)
î	as in	正	(Canton) <i>cháng</i> ; broad emphatic sound—almost like <i>chǎng</i> (see above.)
ÿ	as in	一	(Mandarin) <i>yǐh</i> ; sounds like <i>y'e</i> uttered abruptly.
ï	as in	赤	(Mandarin) <i>chǐh</i> ; sounds like <i>ï</i> in <i>tick</i> .
o	as in	所	(Mandarin) <i>sò</i> ; no, so &c.
ō	as in	禍	(Mandarin) <i>hō</i> ; oh ! lo ! (lengthened sound.)
ö	as in	國	(Canton) <i>kwök</i> ; lock, stock, &c. (abruptly uttered)
é	as in	忙	(Canton) <i>móng</i> ; long, strong (lengthened emphatic hollow sound.)
oo	as in	夫	(Mandarin and Canton) <i>foo</i> ; like <i>poor</i> (lengthened open sound.)
ou	as in	好	(Canton) <i>hou</i> ; like the Scotch way of pronouncing the English words <i>how</i> , <i>now</i> , &c. <i>hou</i> , <i>now</i> , &c.
ow	as in	頭	(Mandarin) <i>tow</i> ; like <i>cow</i> , <i>sow</i> , &c. pronounced smartly.
oy	as in	在	(Canton) <i>soy</i> ; boy, joy, alloy &c. &c.

<i>u</i>	as in	心	(Canton) <i>sum</i> : sun, sum, some, &c.
<i>ü</i>	as in	人	(Canton) <i>yün</i> : more sharp and abrupt than the above.
<i>ü</i>	as in	不足	and 及 (Canton) <i>püt</i> and <i>küp</i> : English <i>but</i> and <i>cup</i> abruptly pronounced.
<i>ü</i>	as in	足	(Mandarin) <i>tsü</i> h : an abrupt sound which we have not in English.
<i>ü</i>	as in	出	(Canton) <i>chüt</i> : like <i>put</i> in English accented.
<i>ü</i>	as in	甚	(Canton) <i>shüm</i> ; drum! deep hollow emphatic sound.
<i>ü</i>	as in	與	(Canton) <i>yü</i> : like the German <i>ü</i> or <i>u</i> in the French word <i>tune</i> .
<i>ue</i>	as in	船	(Mandarin) <i>chuen</i> ; like <i>ch'au-an</i> run together.
<i>ue</i>	as in	月	(Canton) <i>yuét</i> ; pronounced like <i>yüte</i> (final <i>e</i> silent.)
<i>üë</i>	as in	日	(Mandarin) <i>yuë</i> ; like a dissyllable rapidly pronounced <i>yü-ë</i> .
<i>uy</i>	as in	內	(Mandarin and Canton) <i>nuy</i> : as if spelt <i>naue</i> or <i>noey</i> .
<i>üy</i>	as in	去	(Canton) <i>hüy</i> ; like <i>œu</i> in <i>hauf</i> ending liquidly.
<i>w</i>	liquid as in	算	(Mandarin) <i>swan</i> ; not like the English word <i>swan</i> but more like <i>sō-an</i> run together.
<i>w</i>	do as in	半	(Mandarin) <i>pean</i> ; pronounced as if <i>p'an</i> .
<i>y</i>	final as in	boy, joy, alloy &c. &c.	

CONSONANTS.

<i>c</i>	always hard as in	can, count, carry &c.	
<i>ch</i>	(often confounded with <i>ts</i> by the Canton people and with <i>k</i> by the Peking people) as in	change, charge &c.	
<i>chw</i>	as in	庄 (Mandarin) <i>chwang</i> ; as if <i>tcho-ung</i> run together.	
<i>f</i>	is pronounced as in the English words	fat, far &c.	
<i>g</i>	initial is always hard and aspirated as	gods! (with emphasis.)	[ends abruptly.
<i>h</i>	initial as in the English words	hard, hang, &c. when final it has no sound being merely to show that the word	
<i>hw</i>	as in	况 (Mandarin) <i>hwang</i> ; as if written <i>chang</i> .	
<i>j</i>	as in	日 (Mandarin) <i>jih</i> something like <i>j'ni</i> in French but uttered with the teeth more compressed.	
<i>k</i>	initial as in	何 (Mandarin) <i>low</i> ; like the English <i>caw</i> .	
<i>k</i>	final as in	國 (Canton) <i>tuök</i> ; like <i>ek</i> in knock.	
<i>kw</i>	as in	廣 (Mandarin) <i>kwang</i> ; as if spelt <i>quang</i> .	
<i>l</i>	as in the English	lion, leopard &c. &c.	
<i>lw</i>	as in	亂 (Mandarin) <i>luan</i> ; as if <i>lō-an</i> run together.	
<i>m</i>	initial and final as in	English	[thro' the nose.
<i>'m</i>	as in	唔 (Canton) <i>'m</i> ; this is not a complete sound, it is formed by shutting the mouth and uttering <i>im</i>	
<i>mw</i>	as in	滿 (Mandarin) <i>mwau</i> ; as if <i>m'an</i> .	
<i>n</i>	initial and final as in	English.	
<i>'ng</i>	as in	吾 (Canton) <i>'ng</i> ; is also an incomplete nasal sound pronounced much as <i>'m</i> above.	
<i>n</i>	as in	牛 (Canton) <i>'ng'au</i> ; the <i>'n</i> here is intended to represent an incipient nasal sound, i. e. dwelling slightly on the <i>'n</i> before uttering the hard sound <i>g'au</i> .	
<i>nw</i>	as in	暖 (Mandarin) <i>nwan</i> ; <i>nā-an</i> run together.	
<i>p</i>	initial and final as in	English.	
<i>s</i>	as in English :— <i>sh</i> as in English—	shoe, shine, &c.	
<i>shw</i>	as in	說 (Mandarin) <i>shwö</i> ; much like the above but dwelling a little more on the consonants thus <i>sh'-ö</i> : run together.	
<i>sz</i>	as in	四 (Mandarin and Canton) <i>sze</i> ; a hissing sound, as if dwelling a long time on the <i>s</i> of <i>see</i> and <i>any</i> in English.	
<i>t</i>	initial and final as in	English.	
<i>ts</i>	as in	錢 (Canton) <i>tsen</i> ; like the final <i>ts</i> of wits, bits, &c.	
<i>tsz</i>	as in	自 (Mandarin and Canton) <i>tszé</i> ; like the two <i>zz</i> of the Italian words <i>pozzo</i> , <i>nozze</i> , &c.	
<i>w</i>	initial as pronounced as the English—	word, will, &c.	
<i>y</i>	initial as pronounced as the English—	young, your, &c.	
<i>ark</i>	as in	爾 (Mandarin) <i>ark</i> ; this is a sound which we have not got in English :—it is pronounced by curling up the tongue—and putting it against the roof of the mouth.	

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PREFATORY DISCOURSE.

I have composed this little work, with no intention to attract men's praises for the beauty of my composition; for alas! my fellow-countrymen of England, as well as those of all other Foreign countries whatever—who feel anxious to thread the mazes of Chinese Literature,—are only beating about the door as it were, trying in vain to find an entrance! For instance, with reference to the Chinese and English Dictionary, compiled by our late Learned Scholar MORRISON: this is most assuredly a book of the greatest importance! but then, it merely communicates to the Student the meaning of each particular character, and no more! thus, as regards the formation of chapters and complete sentences, we are without any work to which we may refer as to a standard; and forasmuch, when any piece of fine writing is laid before us, we are utterly lost amid doubt and perplexity! how then under such circumstances, can we hope to wield the pen and compose with Classic elegance?

For this reason it is, that I have specially drawn up the present little work, in order that the Student may first acquire before-hand, some knowledge of the general principles (of this difficult Language;) and afterwards, by taking this in his hand, and turning it over and selecting its good portions with the greatest care, he may gradually arrive at a perfect understanding of the subject; and still further, this mode

叙

余作是書非以
筆墨取長蓋吾
大英及諸外國
欲習漢文者苦
於不得其門而
入即如先儒馬
禮遜所作華英
字典固屬最要
之書然亦僅通
字義而已至於
詞章句讀並無
可考之書故凡
文字到手多屬
疑難安可望其
執筆成文哉余
故特為此者俾
學者預先知其
情節然後持此
細心玩索漸次

Seu.

Tsūy.

Yü tsö shē-shoo, fē ē
Yü tsö shē-shoo, fē ē

peih-mih tseu cháng: kae! woo
püt-mák tsü chéng: koy! 'ng

Ta-Ying, keih choo wae-kwō,
Tai-Ying, kûp chü 'ngay-kwōk,

yüeh seih Hân-wân-chay, koo
yuk tsáp Hoan-mün-chay, foo

yü püh tih ke mün, urh
yü püt tük ke maon, e

jüh! Tseih-joo sēen-joo MA-
yáp! Tsik-yü seen-yü MA-

LE-SUN; sū tsö Hwá, Ying,
LEI-SUN; shō tsök Wá, Ying,

Tszé-tēen: koo shüh tsuy-yaou-
Tszé-tecn: koo shuk tsuy-gēw-

che-shoo! jēn, yih kin-tung
che-shū! yēen, yik kün-tung

tszé-ē urh-ē! chē-yü
tszé-ee e-ee! chee-yü

tszé-cháng, keu-tów, ping woo
tszé cheong, kuy-l'au, ping mou

ko kaou-che-shoo:—koo, fán
ho haou-che-shū:—koo, fán

wán-tzé taou-shów, tō shüh
mün-tzé tou-sh'au, tō shúk

ē nân! 'gân ko wáng ke
ee nân! oan ho mōng ke

chih peih, ching wán tsae? Yü
chüpp püt, shing mün tsay? Yü

koo tih wei tszé-chay, pē
koo tük wei tszé-chay, pē

heō-chay yü-sēen chē ke
haak-chay yü-seen chee ke

tsing-tsē; jēn-how chē tszé,
tsing-tseel; yēen-h'au chee tszé,

sē-sin wán-sō, tsēen-tzé
sei-sum oon-sōk, tseem-tse

of study will be preferable to the oral instructions of a teacher, whose words often falling on the ear unheeded, the memory cannot always retain, not yet the understanding fully comprehend them. Of those Students who constantly keep this little book lying on their tables, and who incessantly exercise themselves with it's contents, there will not be one—who in the course of time—won't completely understand, and be perfectly master of the object of his researches! in this point of view then, it may truly be considered, as a ladder to climb the heights, and as a boat to cross the rivers, that lie in the path of him who wishes to travel in the highway of the Chinese Language!

It is to be hoped then, the Gentle Reader will not suffer himself to treat it with contempt, because that the matter may be light, and the style vulgar!

The Writer's name being known—it is unnecessary to mention it here.

A BRIEF INTRODUCTION TO ESOP'S FABLES.

Esop was originally a Slave, belonging to an ancient country called ORUSCH; and flourished about two thousand five hundred years ago.

Altho' humphacked, and a disagreeable visage—yet he was possessed of almost divine intelligence! and his countrymen, compassionating deeply that so much genius should be buried in a servile condition, had his person ransomed—and appoloted him

可通猶勝傅師

當前過耳之學

終不能心領而

神會也學者以

此長置案頭不

時玩習未有不

浩然而自得者

誠為漢道之梯

航也勿以淺陋

見棄為望

知名不具

意拾喻言小引

意拾者二千五

百年前記厘士

國一奴僕也昔

佗而貌醜惟具

天聰國人憐其

聰敏為之贖身

ko tung; yēw shing Foo-sze
hō lūng; y'au shing Foo-sze

tāng-tsēn kwō-ūrh-che-heō,—
tūng-tseen khū-ē-che-hoak,—

chūng pūh nāng sin ling, nrh
chūng pūt nāng sūm ling, e

shin hwuy yay! Heō-chay ē
shūn ooy ya! Hoak-chay ee

tszé, chāng chē 'gān-tōw: pūh-
tszé, chēong chee ōan-t'au: pūt-

shē wān-seih, wē yew pūh
shee oon-tsáp, mee y'au pūt

haou-jēn, nrh tszé-tīh-chay:—
hou-yeen, e tszé-tūk-choy:—

ching wei Hān-taou-che tē
shing wei Hoan-tou-che tē

hāng yay! Wūh ē tsēn-lōw,
hōng ya! Mūt ee tsēn-l'an,

kēen kē:—wei wāng!
keen hee:—wei mōng!

Chē ming; pūh keu.
Chee ming; pūt kuy.

ESOP Yü-yēn, seon yin.
ESOP Yē-yeen, sēw yūn.

ESOP-chay, ūrh tsēn wō
ESOP-chay, ee tsēn 'ng

pūh nēen tsēn. Kē-lē-sze
pak neen tsēn, Kē-lee-sze

Kwō, yīh noo-pūh yay Pēi
Kwok, yat noo-pook ya. Poey

tō, nrh maou chōw, wei keu
tū, e maou chau, wei kuy

Tēn tsūng! kwō-jin lēn ko
Teen tsūng! kwok-jūn leen he

tsūng mīn, wei-che shūh shū,
tsūng-mīn, wei-che shūh shū,

Have, noo, or noo pich.

to fill one of the Chief Offices in the State.

Under such circumstances he drew up these FABLES, intending to govern his People by their application:—and his fellow-countrymen, getting thereby daily more enlightened, honored and revered him as a SAGE!

Afterwards, having received orders from the Authorities of his Native Land to proceed on public business to another Country—the people of that Country being envious of his superior talents—thrust him over a precipice when he died!

His works (or sayings) having been transmitted to us of after-ages—as, in the case of England, Russia, France, Spain, and all the Nations of the Western Ocean—there is not one which has not had these FABLES translated into the vulgar language of the country, and which does not use them for the instruction of Pupils:—they being easily understood, and still more easily remembered.

舉為大臣故設

此譬喻以治其

國國人日近理

性尊之為聖後

奉命至他國他

國之人妬其才

推墜危崖而死

其書傳于後世

如英吉利俄羅

斯佛欄西呂宋

西洋諸國莫不

譯以國語用以

啟蒙要其易明

而易記也

keu wei Tá-chín: koo shě
kūy wei Tai-shun: koo cheet

tszé Pě-yü, ē chē ke
tszé Pee-yü, ee chee ke

kwō;—kwō-jin yīh kin lē-
kwōk;—kwōk yün yāt kün lee-

sing, tsun-che wei Shing! Hów,
sing, tsün-che wei Shing! H'au,

fung ming chē tá-kwō; tá-
fung ming chee tá-kwōk; tá-

kwō-che jin, too ke tsae;—
kwōk-che-yün, tou ke tsay;—

tuy chuy wei yac, urh szé!
tuy chuy 'ngai 'ngai, e szé!

Ke shoo, chuen yü hów-shē;
Kē shū, chūne yū h'au-shei;

joo Ying-keih-lē, 'Gō-lō-
yu Ying-kāt-lee, 'Gō-lō-

szé, Fūh-lán-sē, Leu-sung,
szé, Fūl-lán-sei, Lūy-sung,

Sē-yang choo-kwō, mō piūh
Sei-yaong chū-kwōk, mōk piūt

yīh ē kwō-yü, yung ē
yik ee kwōk-yü yung ee

kā mung; yaou ke ē ming,
kei mung; yēw ke ēē ming,

urh ē kē yay!
e ēē kee ya!

N. B. The foregoing Preface and Introduction, were written by Mūn-mooy-seu-sheng when the Fables were first published in Chinese, with the Writer's name attached.

References and Explanations.

Altho' the Chinese character is generally read from the top of the page to the bottom, beginning at the column on the extreme right—yet for the convenience of Students—it is here so placed as to be read from left to right like English; and as there are six Chinese characters in each line, so on the right hand will be found six sounds corresponding to them, and on the left hand will be found *in italics*—six English words—giving their literal signification.

The English in the Roman character, is a free translation from the accompanying Chinese.

The English in Italics, is a literal and verbatim translation from the Chinese; being one word of English for one Chinese character, on the Hamiltonian principle.

The Chinese sounds in the Roman character, give the Mandarin pronunciation of Nanking City—as fixed by the late DR. MORRISON in his excellent Syllabic Dictionary.

The Chinese sounds in Italics, give the Vulgar pronunciation of Canton City; chiefly founded on the system of spelling adopted by DR. MORRISON, but altered so as to resemble as much as possible his mode of spelling the Mandarin.

There are compound words in Chinese as well as in English, and these are joined by a hyphen—thus—獵戶 Lëë-hoo, *Hunts-man*; 農夫 Nung-foo, *Husband-man*; 驅逐 Keu-chüh, *to drive-out*; &c. &c.

But sometimes the word is compound in Chinese—when it is simple in English, thus—鼓手 Koo-show, *Drummer*; 獅子 Szé-tsze, *Lion*; 打仗 Tá-chang, *to fight*; &c. &c.

And sometimes the word is compound in English—when it is simple in Chinese, thus—所 sō, *that-which*; 此 Tszé, *this-place*; 出 Chüh, *to go-out*; &c. &c.

And sometimes a whole Sentence is pronounced as one long word, thus—這還了得 chāy-hwáo-leau-tih !! an exclamation implying that the person using it is both surprised and offended.

Of the 虛字 *heu-tszé*—or merely euphonic particles—such as 矣 ē, 也 yay, 哉 tsac, &c. &c. some little notice will be found in the Introduction.

CONTRACTIONS.

p. p. possessive particle, and *g. c.* sign of the genitive case—refer to the character 之 *che*—more commonly represented by an *s* apostrophed—thus 's.

p. d. p. personal denoting particle—refers to the character 者 *chay*—but would be more correctly denominated as the *relative particle*.

i. p. interrogatory particle—such as 乎 *hoo, eh?*

e. p. exclamatory particle—denoting admiration—as 矣 *ē indeed!* &c. &c.

pl. p. plural particle—as 吾輩 *woo-pei, we*; 爾曹 *ēr-tasou, ye*; 伊等 *ē-läng, they*; &c. &c.

N. B. The small Arabic numerals 1, 2, 3, &c. refer to Notes at the end.



言 喻 拾 意

ÆSOP'S FABLES.

No. 1.

The Wolf and the Lamb.
Wolf devours sheep.

豺 烹 羊

Chae pǎng' yang.
shai pǎng yaong.

When Pwan koo * first began, all the birds
and beasts
Pwan koo beginning birds beasts all

盤 古 初 鳥 獸 皆

Pwan koo choo, neaou shaw keae
Poon-koo cho, nēu sh'au kai

could speak. One day a wolf with a
can speak. One day wolf with

能 言 一 日 豺 與

nǎng yen. Yīh jīh chae yū
nǎng yen. Yāt yāt shai yū

sheep at the same stream was drinking water,
the wolf
sheep, same stream drink water, wolf

羊 同 澗 飲 水 豺

yang, tung kēen yin shwuy, chae
yaong, tung kan yūm shuy, shai

wished to devour the sheep, but reflecting
within himself
wished devour the sheep, himself thinking

欲 烹 其 羊 自 念

yūh pǎng ke yang, tsze nēen
yuk pǎng ke yaong, tsze neen

(he found) he had nothing to serve as an
excuse, so he constrainedly
not whereby take-up excuse, so forcibly

無 以 措 辭 乃 強

woo e tseo tsze, nae keang
mou ee tsou tze, nai kéang

upbraided him saying, "you make muddy
upbraided him saying, you disturb muddy

責 之 曰 汝 混 濁

tsīh che, yuě, "joo hwān-chō
chák che, yuet, "yū wūn-chuk

"this water, causing me (the old fellow) that I
this water, cause old fellow not

此 水 使 老 夫 不

"tsze shwuy, she laou-foo pūh
"tsze shuy, shai lou-foo pūh

"can't drink, I ought to kill you." The
sheep to him
can drink, ought kill. Sheep opposite

能 飲 該 殺 羊 對

"nǎng yin, kae shǎ!" Yang tuy
"nǎng yām, koi shai!" Yaong tuy

said, "your majesty is at the upper part of
the stream,
said great king is upper stream

曰 大 王 在 上 流

yuě, "ta-wang tsae shang lew,
yuet, "lai-wong tsoy sheong t'au,

"I the sheep am at the lower part of the
stream, altho' muddy
sheep am lower stream altho' muddy

羊 在 下 流 雖 濁

"yang tsae hea lew, suy chō
"yaong tsoy ha t'au, suy chuk

"it is no obstacle!" The wolf again reprimanded him, saying,
no obstacle: wolf again reprimanded saying

無 碍 豺 復 責 曰

"woo gae!" Chae fōh tsīh, yuě,
"mou'ngoy!" Shai fook chak yuet,

"you last year on such a day; uttered
you gone-year such day went-out

汝 去 年 某 日 出

"joo keu nēen mow jīh, chūh
"yū hūy neen mow yut, chūh

"language that gave me offence! I also
words obtained-crime with me also

"ought to kill you (for this)! "The sheep
said," your majesty
ought kill sheep said great-king

"is mistaken! last year on such a-day
error! gone-year such day

"I (the sheen) had not yet appeared in this
"world! how could-I
sheep not go-out-world how could

"offend your maj-sty?" The wolf then—
obtain-crime great-king wolf then

his shame changing to anger—rebuked him
changed shome made anger rebuked him

saying "your father or mother having
saying you p. p. father mother obtained

"offended me, is also your
crime with me also your p. p.

"crime!" so he devoured him! The pro-
verb
crime! forthwith devoured him proverb

saith, "if you wish to impute crime to a
man, why feel
says wish add him crime what

"anxiety about not having an excuse?"
then this (fable) is
distress not excuse then this p. p.

just saying so.
saying also.

言得罪於我亦

該殺羊曰大王

悞矣去年某日

羊未出世安能

得罪大王豺則

變羞爲怒責之

曰汝之父母得

罪於我亦汝之

罪也遂烹之諺

云欲加之罪何

患無辭即此之

謂也

"yen tih-tsuy yü wo; yih
"yeen tük-tsuy yü 'ngo; yik

"kae shü!" Yang yüë, "ta wang
"kry shat!" Y'ong yüet, "tai wong

"woo e! keu nën mow j h
"eg ee! h'ny een mow yat

"yang we chüh-she! gan näng
"yang mee chut-shei! on näng

"tüh-tsuy ta wang?" Chae tsih
"tük-tsuy tai wong?" Shai tsük

j'een s'ew wei noo, tsih che
peen s'an wei noo, chäk che

yun, "joo che foo noo tih-
yuet, "yü che foo moo tük-

"tsuy yü wo, yih joo che
"tsuy yü 'nge, yik yü che

"tsuy yay!" sny päng che! Yen
"tsuy ya!" sny päng che! Yeen

yun, "yüh kea che tsuy, ho
wün, "yuk ka che tsuy, ho

"hwan woo tsze?" tsih tsze che
"wan mou tze?" tsik tsze che

wei yay!
wei ya!

No. 2.

The Cock and the Precious-stone.
Fowl male pearls.

雞公珍珠

Ke-kung chin-choo.
Kei-kung chün-chü.

A long time ago there was a cock, who
among some
Of-old was male fowl with confused

rubbish was looking for something to eat,
when unexpectedly he got
grass midst seeking food suddenly caught

a quantity of bright pearls! their radiant
lustre

bright pearls several grains glory-lustre

dazzling his eyes, he sighed and said "alas!
dazzle eyes sighing said alas!

昔有雄雞於亂

草中尋食忽獲

明珠數顆光芒

燦目嘆曰惜哉

Seih yew heung ke, yü lwan
Sik y'au hung kei, yü lunc

tsau chung tsin chih, hwüh hwä
tsou chung tsüm shik, füt wäk

ming choo soo kō, kwang mang
ming chü shou fō, kwong mong

tsan mih, tan yüë, "seih tsae!
tsan muk, tan yüet, "sik tsay

"such precious articles as these are to be
thrown away
thus precious article thrown away

"among the dirt! if a man perhaps were
to see them—
dirt amidst man perhaps see them

"I know not what value and importance
(he would) put upon them—
not know noble important what like

"but now that I hold them, they are also-
lutely
now I obtain them none nothing

"worth nothing, on the other hand not so
that-which use cautionwise not as unc

"desirable as a grain (of wheat)"! The
proverb
grain p. p. are beautiful! vulgar

saith, "wherein does true value consist? if
say what whereby make valuable fit

"useful, then it is valuable," it is so indeed!
use then noble is indeed

No. 3.

The Lion and the Bear contending for the
spoil.

Lion Bear contend food

In the chronicle of the Hills and Seas it is
written, that a lion

Hills seas chronicle written lion

with a bear were once contending together
for a

with bear together contend one

lamb, and as both animals were fierce
small sheep two things all fierce

wild beasts. each asserted his martial charac-
ter, and stoutly
beasts each asserted his valour strongly

combated the whole day, so that in the end
the two

fought all day finally that

parties were both severely wounded, and to
such a degree more

this all received heavy wounds still more
that neither of them could get up! In the
nick of time

amounting to each not could rise apropos

came bye a hungry fox, who seeing the two
came one hungry fox seeing two

如此寶物委於
坭中人或見之
不知貴重何似
今我得之一無
所用反不如一
粟之爲美也俗
云何以爲寶合
用則貴是也

"joo-tsze paou wüh, wei yü
"yü tsze pou mü, wei yü

"né chung, jin hwö keen che,
"néi chung, yün wak keen che,

"püh che kwei chung ho sze!
"jüü che kwéi chung ho tsze!

"kin wo tih che, yih woo
"küm 'ngo lük che, yat mou

"so' yung, fan püh joo yih
"sho yung, fan püh yü yat

"süh-che wei méi yay!" süh
"suk-che wei mee ya!" tsuk

yün. "ho e wei paou? hō
wün, "ho ee wei pou? hūp

"yung, tsih kwei, "she yay!
"yung, tsük kwei," she ya!

獅熊爭食

Sze heung tsäng chih.
Sze hung chäng shik.

山海經載獅子

與人熊同爭一

小羊二物皆猛

獸各逞其雄勁

敵終日卒之彼

此皆受重傷甚

至各不能起適

來一餓狐見二

Shan hae-king tsae, sze-tsze
Shan hoy king tsay, sze-tsze

yü jin-heung tung tsäng yih
yü yün-hung tung chäng yat

seaou yang, urh wüh keae mäng
sew yaong, ee müü küi mäng

show, kö ching ke heung, king
sh'au, kö ching ke hung, king

teih chung jih! tsüh-che pe,
tik chung yat! tsüt-che pee,

tsze, keae show chung shang. shin
tsze, kai sh'au chäng sheong, shün

che kö püh näng ke! shih
chee kok püt näng hee! shik

lae yih go hoo, keen urh
loy yat 'ngo ao, keen es

wild beasts quite exhausted, with the utmost ease

beasts all exhausted follow hand and

obtained the spoil. He then said "I am
"deeply indebted to the
obtained it saying too much waste too

"exertions of both gentlemen" and with
an air of much consequence
gentlemen's strength strut strutting and

marched away. The two wild beasts rolled
their eyes about furiously,
went two beasts eyes glare glaring

but the case was without remedy! they
could only allow him

not whereby make remedy allow his

to take it and go away with it. Repenting
of their folly they said "why
take go repenting it said how

"not cut and divide it? this would be better
than
not cut and divide it rather

"to suffer the insulting and taunting bearing
(of this
as receive this insult make fool of p. p.

"vile fellow)!" The proverb says, "when
"the kite and the oyster are
air vulgar say kite oyster mutually

"struggling together, the fisherman has
"the fortune (to take them both)";
entwine fishing-man obtain profit is

it is indeed so!

indeed!

No. 4.

The Goose that laid the Golden eggs.
Goose produce golden eggs.

A stupid sort of fellow brought up a
Stupid-fellow reared a

goose, that daily laid him an egg, looking
goose day produce one egg examine

at which he found it to be of gold! He
could not for joy

it is golden egg indeed glad

contain himself, and reflecting said, "I
not himself subdue thinking said I

"see her belly fat and plump! in her
see her belly fat plump, her

獸皆憊順手而

得之曰多費二

公之力揚揚而

去二獸眼睜睜

無以爲法任其

取去悔之曰何

不割而分之強

如受此欺侮之

氣俗云鵝蚌相

纏漁人得利是

也

show keae pae, shun show urh
sh'au kai pui, shūn sh'au ee

tīh che, yuě," tō fe urh
tūk che, yuet," tō fei ee

"kung che leīh!" yang, yang, urh
"kung che lik!" yaong, yaong, ee

keu! Urh shōw yen tsäng tsäng
hūy! Ee sh'au 'ngan chäng chäng

woo e wei fā! jin ke
mou ee wei fat! yūm ke

tsen keu, hwuy che, yuě," ho
tsūy hūy, fooy che, yuet," ho

"pūh kō urh fun che! keang
"pūt koat e fun che? kēong

"joo show tsze ke-woo-che
"yū sh'au tsze hee-mou-che

"ke!" sūh yun." keīh pang seang
"lēe!" tsuk wān," wūll pang seang

"chen. yū-jin tīh le." she
"cheer, yū-yū: tūk lee," shee

yay!
yo!

鵝生金蛋

Go sāng kin tan.
'nGo shang kum tan.

愚民家養得一

鵝日生一蛋驗

之乃金蛋也喜

不自勝忖曰吾

視其腹便便其

Yü min-kea yang tīh yīh
Yü-mān-ka yaong tūk yul

go, jīh sāng yīh tan, yen
'ngo, pāt sheng yul tan, yeen

che, nae kin tan yay! he
che, nai kun tan ya! hee

pūh tsze shing! tsun yuě," woo
pūll tsze shing! tsun yuet," 'ng

"she ke fūh pēn pēn! kō
"shee ke fū! cēn pēn! ke

"inside what a huge quantity may there
"not be! If I kill her
middle not know how much! kill

"and take them (the golden eggs) I must
"surely attain great

and take them ought obtain great

"wealth!" accordingly he killed her, and
having split open her

riches consequently killed her open her

belly. there was (within) nothing what-
ever! This is just

belly one nothing that-which have exactly

what people say, "because the covetous
man cannot obtain what he covets,

that-which say covetous heart not obtain

"he loses both capital and profit!" it is so
indeed!

capital profit all lose is indeed.

No. 5.

The Dog and the Shadow.

Dog Shadow.

A long time ago there was a dog who was
crossing a bridge, and in his

Formerly had dog cross bridge his

mouth he held firmly a piece of flesh,
when

mouth holding-had flesh one lump

all of a sudden he observed that below the
bridge was another dog.

suddenly saw bridge-below had dog

who in his mouth was also holding a piece
of flesh, and he knew not that he

mouth holding flesh not knew he

was a shadow; so he forthwith parted with
the flesh which he held

was shadow! forthwith let-go mouth

in his mouth and hurriedly snatching at
the other dog's flesh.

g. c. flesh and hastily snatched-at it

was within an ace of being drowned! his
true

nearly drowned-died his true

flesh, already following the current, was
borne

flesh already following flowing-water went

away (for ever)! Thus by coveting what
was imaginary, he lost

! desiring to-covet the false lost

what was real! among the men of this
world

away the true world's-men too-many

there are too many of this description!

have species this

中不知何許宰

而取之當得天

富遂殺之剖其

腹一無所有正

所謂貪心不得

本利俱失是也

"chung, pūh chē ho heu! tsae
"chung, pūt chee ho hūy! tsay

"urh tseu che, tang tīh ta
"e tsūy che, tong tūk toi

"foo!" suy shā che! pow ke
"foo!" suy shat che! faw ke

fūh, yīh woo so yew! ching
fook, yat mou sho yāu! ching

so wei, "tan sin pūh tīh,
sho wei, tam sum pūt lūk,

"pun, le, keu shīh!" she yay!
poon, lee, kūy shāt! she ya

犬影

昔有犬過橋其

口咬有肉一塊

忽見橋下有犬

口咬肉不知其

為影也遂捨口

之肉而奔奪之

幾乎淹死其真

肉已隨流水去

矣欲貪其假失

却其真世人多

有類此

Keuen, ying.

Hūne, ying.

Seih yew keuen kwō keaou, ke
Sik y'au hūne kwō kēw, ke

kow yaou-yew jow yīh kwae;
h'au 'ngaou-y'au yok yat fai:

hwih keen keaou-hea yew keuen,
fūtt keen kēw-kā y'au hūne

kow yāou jow, pūh chē ke
h'au 'ngaou yok, pūt chee ke

wei ying yay! suy shāy kow
wei ying ya! suy shāy h'au

che jow, urh pūn tō che,
che yok, e pūn tūte che,

ke-hoo yén-sze! ke chin
kee-oo ycem-sze! ke chūn

jow, e suy lew-sj. wuy keu
yok, ēe tsuy l'au-shuy hūy

e! yūh tan ke kea, shīh
ce! yok tam ke ka, shut

keō ke chin! she-jin tō
kēok ke chūn! shei-yūn tō

yew luy tsze!
y'au luy tsze!

No. 6.

The Lion and the Ass hunting together.
Lion Ass together hunt.

In the time of the Emperor Ta Yu, a Lion
with a

Ta-Yü's time a Lion with

stupid fellow of an Ass went a-hunting to-
gether. Having caught a

stupid ass together hunted obtained one

sheep, according to the principles of reason
they ought to have divided

sheep according to reason then ought evenly

(the spoil) equally, but a covetous spirit in
the Lion's bosom suddenly

divide only lion covetous-heart suddenly

arose, and he thus exclaimed, "I am king
"among

rose forthwith said I am beasts

"the beasts, and therefore I ought to have
amidst p. p. king reason ought more

"given me a share extra!" The ass did
not dare

divide one share ass not dare

offer any opposition. The Lion was still as
unsatisfied as before

dispute lion still not fill intention

so he further said, "It was through my
"strength alone

further said that-which caught p. p. sheep

"that the sheep was taken! I ought for
"this reason

all my p. p. strength indeed further

"then, to have still a share more!" The
ass knew

ought more divide one share ass

well that the circumstances of the case ad-
mitted of no contention, so altho'

knew appearances not may contend also

against his will he consented, saying "please
then immediately to

constrainedly allowed him saying please

"divide the rest!" But the Lion's heart
was unsatiated

divide it lion heart as-before not

as ever, so he angrily rose and exclaimed.
"Divide!

enough angrily rose said divide

"I'll do nothing of the kind! he that is
"strongest

then not divide strength great p. d. p.

"gets it!" and thereupon he took the
whole!

obtains it with-that altogether obtained

The ass then sore abashed, made his retreat
and yielded him the spoil,

Ass then abashed retired yielded

獅驢同獵

Sze, Len, tung löë.
Sze, Lûy, tung leep.

大禹時獅子與

Ta Yü she, sze-tze yü
Tai-Yü she, sze-tze yü

笨驢同獵得一

pün leu tung löë. Tih yih
pün lûy tung leep. Tük yat

羊論理則當平

yang, lun le, tsih tang ping
yaong, lun lee, tsük tóng ping

分惟獅貪心頓

fun: wei sze tan-sin tún
fün: wei sze tam-sum tún

起遂曰吾乃獸

ke, suy yüë, "woo nae show-
heë, suy yuel, "ng nai sh'nu-

中之王理應多

"chung-che wang, le ying tö
"chung-che wong, lee ying tö

分一股驢不敢

"fun yih koo!" Leu püh kan
"fun yat koo!" Lûy püt kum

駁獅猶不滿意

pö. Sze yëw püh mwan ë,
pok. Sze y'au püt moon ee,

又曰所得之羊

yew yüë, "so tih che yang,
yau yuel, "sho tih che yaong,

皆我之力也又

"keae wo che leih yay, yew
"kai 'ngo che lik ya, y'au

應多分一股驢

"ying tö fun yih koo!" Leu
"ying tö fun yat koo!" Luy

知勢不可爭亦

chë she püh ko tsäng, yih
chee shei püt ho chäng, yik

強從之曰請即

kéang tsung che, yüë, "tsing tseih
kéong tsung che, yuel, "tsing tsik

分之獅心仍不

"fun che!" sze sin jing püh
"fun che!" sze sum ying püt

足憤然起曰分

tsüh, fún-jen ke, yüë, "fun,
tsuk, fún-jen hee, yuel, "fun,

則不分力大者

"tsih püh fun! leih-ta-chay
"tsük püt fun! lik-tai-chay

得之於是全得

"tih che!" yü-she tseuen tih!
"tüh che!" yü-she tsüene tük!

驢則遂巡退讓

Leu tsih tseun-seun tuy jang,
Luy tsik sun-tsun tuy yaong,

saying in a fit of repentance—"the strong
and the weak cannot carry on
repenting said strong weak not may

"the same affair together, this alas! was
"my error."

together affair this my p. p. mistake

The proverb says, "in the affairs of this
"world, it is better to give way
indeed Proverb says world's-business yield

"a little with a good grace, than to bring
"another's strength and
three tenths donot say other-men strong

"your weakness to proof," just what we
have been relating.

I weak p. p. saying also.

No. 7.

The Wolf and the Stork.
Wolf begs white-Stork.

In the time of the Divine Husbandman (Shin-
nung) was there a wolf who from eating
Shin nung's time have wolf ate

something or other was so unfortunate as to
have a bone stick in his throat, which
thing bone-sticking was throat not

would not come out, and he had no means
to deliver himself from the malady,
could go-out not may-by-which deliver

but he reflected within himself that he must
have assistance from the stork's bill,
himself thinking must necessarily stork-bill

and then it might do:—so he earnestly beg-
ged the stork
then may so begged the stork

saying, "my master! your beak is exceed-
ingly
saying prior-born his bill very

"long! I your younger brother have got the
"misfortune to have a bone sticking in my
long young-brother received bone-sticking p.p

"throat! I beg master that with your noble
"bill you will give just
calamity entreat prior-born's noble bill

"one pull in the direction of my throat,
"when I will most certainly give you a
towards throat one pull indeed ought

"handsome reward!" The stork then did,
as he had
heavily recompense stork then as he

requested him, and having instantly plucked,
it out and delivered him,

what desired forthwith plucked delivered

said, "where is the fine thing which you
are going to give me in

said recompence my p. p. thing where

悔曰強弱不可

同事此我之悞

也俗云世事讓

三分莫道人強

我弱之謂也

hwuy yüe—"kéang, jö, püh ko
fooy yuet—"kèang, yok, püt ho

"tung sze, tsze wo che woo
"tung sze, tsze 'ngo che 'ng

"yay!" süh yun, "she-sze jang
"ya!" Tsuk wän, "shei-sze yaong

"san fun, mö taou jin kéang
"sam fun, mok tou yün keong

"wo jö" che wei yay!
"ngo yok" che wei ya!

豺求白雀

Chae kew pih-hö,
Shai käw pak-hök.

神農間有豺食

物骨髓在喉不

能出無可以救

自思必須雀嘴

方可乃懇其雀

曰先生其嘴甚

長弟受骨髓之

患求先生貴嘴

向喉一拔自當

重報雀則如其

所請即援救之

曰謝我之物安

Shin-nung keen, yew chae chih
Shün-nung kan, y'au shai shik

wüh, küh-käng tsae how, püh
müti, kwüt-käng tsay häu, püt

näng chüh, woo ko-e kew!
näng chul, mou ho-ee kau!

tsze sze—"peih-seu hö-tsuy
tsze sze—"peet-süy hók-tsuy

"fang kō!" nae kän ke hö,
"fong kō!" nai hün ke hók,

yuě, "sēen-säng! ke tsuy shin
yuet, "seen-shäng! ke tsuy shüm.

"chang! tē show küh-käng-che
"chéong! lei sh'au kwüt-käng-che

"hwan! kew sēen-säng kwei tsuy.
"wan! kau seen-shäng kwei tsuy

"heang how yih pā, tsze tang
"heong k'au yat püt, tsze tóng

"chung paou!" Hō tsih joo ke
"chung pou!" Hōk tsik yü ke

so tsing, tsēih pā kew che,
shu tsing, tsik püt käu che,

yuě, "seay wo che wüh. gan
yuet, "sāy 'ngo che müti, oau,

"recompense?" The wolf said, "that
"you have made your escape at all,
is? *Wolf said you obtained escape*

"is already a remarkably fortunate circum-
"stance for you, and do you still [still
body already includes ten thousand happinesses

"wish for recompense? if you give me any
"more of your
wish recompense eh? if again more

"impertinence, (I'll consider it as a hint
"that) you want me to make
words is desire make my throat

"a meal of you!" The proverb saith
middle p. p. thing indeed proverb says

"having crossed the bridge, he pulls away
"the plank, having saved his life,
passed bridge, pull away plank, obtained life,

"he thinks of his wealth!" truly it is just as
think of wealth exactly this p. p. saying

the proverb hath it!
also.

No. 8.

The Country mouse and the Town mouse.
Two rats.

Somewhere in the country there were two
mice,
Village-place-midst have two rats

who, besides being related, were intimate
friends. One of them
originally belonged relations friends one staid

lived at the Capital, when unexpectedly she
one day
Capital-city pass life suddenly one

came to the village to visit her old friend.
The country-
day came village enquire-old village

mouse kindly pressed her to stay, and enter-
tained her. The food or
rat detained and treated her that-which

vians which she set forth, were insufferably
coarse and stinking.
produced g. c. catables coarse stinking not

The Town mouse said to her. "The house
you dwell in is a very
worthy City rat said you dwell

"ordinary one, and the food you eat is ac-
"tually loathsome!
not flowery house eat not beautiful

"why not accompany me (your friend) to
"the
taste why not follow me to

在豺曰汝得脫

身已屬萬幸猶

欲謝乎若再多

言是欲爲吾喉

中之物也俗云

過橋抽板得命

思財正此之謂

也

"tsae?" chae yuě, "joo tih tō
"tsoy?" shai yuet, "yū tūk tūte

"shin, ē shùh wan hing! yěw
"shūn, ēe shuk man hāng! yāu

"yǎh seay hoo? jō tsae tō
"yuk tsāy oo? yok tsoy tō

"yen, she yǎh wei woo how-
"yeen, she yuk wei 'ng hau-

"chung-che wǎh yay!" Sūh .yuu,
"chung-che wǎtt ya!" Tsuk wūn,

"kwo keaou, chow pan;—tīh ming,
"kwo kēw, chow pan;—tūk ming,

"sze tsae!" ching tsze che wei
"sze tsoy!" ching tsze-che wei

yay!
ya!

二鼠

Urh shoo.
Ee shū.

村落中有二鼠

本屬親誼一在

京師過活忽一

日來村探舊村

鼠留而款之所

出之食粗臭不

堪京鼠曰汝居

無華屋食無美

味何不隨我到

Tsun-lō-chung yew urh shoo,
Tsūnc-lok-chung y'au ēe shū,

pun shūh tsin-ē:—yǎh tsae
poon shuk tsūn-ēe:—yat tsoy

King-sze kwo-hwō, hwǎh yǎh
King-sze kwo-oat, fūt yǎt

jǎh lae tsun tan-kew! Tsun
yāt loy tsūne tam-kāw! Tsūnc

shoo lew, urh kwan-che. So
shū lāu, e foon che. Sho

chūh-che-shǎh tsoo, chow, pūh
chut-che-shik: tsoo, ch'au, pūt

kan! King shoo yuě, "joo keu
hūm! King shū yuet, "yū kūg

"woo hwa tih, chǎh woo mei
"mou wa ōk, shik: mou mee

"we! hō pūh suy wo taou
"mei! hō pāt tsuy 'ngo tou

"Capital, and see a little of the world?"
The Country-

Capital one see world-external country-

mouse with joy and gladness accompanied
her, and

mouse glad-ly together went and

on getting to Town, truly the style of living
arrived-at capital real-ly eatables,

was very different indeed! One day as the
two mice

all different one day two mice

were feasting together, suddenly there rush-
ed forth a fierce

together drinking suddenly came a fierce

dog, which very nearly took the country-
mouse and carried

dog nearly took country-mouse seized

her off. The country-mouse in a great
fright asked (her friend)

went country-mouse great fright asked

saying, "Have you constantly got these
said this place always have this

"horrors here?" she was answered "yes."
The country-mouse then

evil i. p. said even-so country mouse

excused herself (or took her leave) saying,
"I alas, am not born to enjoy so much
excused said not my p. p. happiness

"good fortune! As for my part, I'd rather
eat husks in peace

e. p. with the fear-alarm and

"and quietness, than the most delicate
viands amid

delicate-viands how as peace-quietness

"fear and alarm!" The proverb says,
"I'd rather eat

and husk.-half vulgar say rather

"gruel that gives pleasure, than cooked
viactuals

eat opening-eye-brow gruel not eat

"which cause sorrow!" which is exactly
the p. p.

sorrowing-eye-brow cooked-viactuals just this

moral of what we have been saying.
say indeed

No. 9.

The Countryman and the Snake.

Country-man delivers snake

Abroad, in a desert place, there was a snake
so stiff from cold

Desert-beyond had ice-stretched-out

京一見世面村

鼠欣然同往及

到京果然食用

皆異一日二鼠

同酌驀來一雄

犬幾將村鼠攫

去村鼠大駭問

曰此處常有此

害乎曰然村鼠

辭曰非我之福

也與其悻惶而

甘旨孰若安靜

而糟糠俗云寧

食開眉粥莫食

愁眉飯即此之

謂也

農夫救蛇

曠野外有冰僵

"king, yih kēen she-mēen?" Tsun

"king, yat keen shei-mēen?" Tsun

shoo hin-jen tung wang; keih

shū yūn-yeen tung wang; kūp

taou king, kwo-jen chih-yung

lou king, kwo-yeen shik-yung

keae ē! Yih jih urh shoo

kai ēē! Yat yat ee shū

tung chō, mih! lae yih heung

tung chōek, māk! lay yat hūng

kenen, kē tseang tsun-shoo *hōk ying*

hūnc, kēē tseong tsun-shū *wōk ying*

ken! Tsun-shoo ta heae, wān

hūy! Tsun-shū tai hoy, mūn

yuē "Tsze choo cháng yew tsze

yuē, "Tsze chū shéong y'au tsze

"hae hōo?" Yuē, "jen!" Tsun-shoo

"hoy no?" Yuē, "yeen!" Tsun-shū

tszé, yuē, "fū wo-che fūh

tszé, yuē, "fee 'ngo-che fook

"yay! yū ke pang-hwang urh

"ya! yū ke pong-wong e

"kan-chū, shūh jō gan-tsing

"kum-chee, shuk yok oan-tsing

"urh tsaou-kang?" Sūh yun "ning

"e tsau-hong?" Tsuk wūn "ning

"chih kae mei chūh, mō chih

"shik hoy-me chuk, mok shik

"tsow-mei fan!" tseih tsze-che

"sh'au-me fan!" tsik tsze-che

wei yay!

wei ya!

Nung-foo kew shāy.

Nung-foo k'au shāy.

Kwang-yāy-wae yēw ping-kéang

Kwong-yāy-'ngoy y'au ping-kéang.

as to be at death's door, which lay sleeping
imminent-danger p. p. snake sleeping in

among the grass. Most opportunely a
country-man passed by,

grass midst upropos country-man passed

who touched with compassion, hurriedly
took him up

and excited-pity hurriedly took-up and

and cherished him. The snake being now
warm

cherished him the snake obtained heat

was soon himself again, when forthwith he
returned-originnl instantly towards his bosom-

stung him in the bosom. The countryman
bitterly repenting, said

midst bit him farmer repenting said

"I have saved thy life, and lost on the
"other hand

sav-ed that life lost-away

"my own! What monstrous folly was I
"not guilty of!"

own life how the stupidly!!!

It is evident that a poisonous thing of the
kind, ought not

originally poisonous-article p. p. not ought

to be so saved! we have heard before, "he
"who brings up a tiger

deliver indeed already heard rear tiger

"does it to his own hurt:—" and is it not
so indeed?

cause misfortune the not so eh?

It is indeed so! "the hills and rivers may
"be transposed,

most-true rivers mountains easy move

"but the natural disposition—it is hard to
"change!" these are no

disposition-limit difficult change not untrue

lying words!

words indeed.

No. 11.

The Contention of the Ass and the Lion.
Lion Ass contend-breath.

The Lion is the fiercest of all animals,
Lion makes beasts among most wicked

and the Ass the very meekest among them.
ass m: k's beasts among most tame

One day the two were contending together
One day that this contended breath

垂危之蛇卧於

草中適農夫過

而動憐急取而

懷之其蛇得煖

復元即就其胸

中咬之農悔曰

救得彼命失却

已命何其愚哉

原毒物之不當

救也曾聞養虎

為患其不然乎

誠哉江山易改

性格難移非妄

言也

chuy-wei-che shāy, gō yū
shuy-'ngei che shāy, 'ngō yū

tsau chung. Shīh, nung-foo kwō,
tsau chung. Shik, nung-foo kwō,

urh tung-lēn, keīh tseu urh
ee tung-len, küpp tsūy e

hwae che. Ke shāy, tīh nwan
wai che. Ke shāy, tīk nūne

fūh-yuen, tsēh! tséw ke heung-
fook-yūne, tsik! ts'au ke hūng-

chung yaon che! Nung hwuy yüé,
chung 'ngauon che! Nung fony yuel,

"kew-tīh pē ming, shīh-keō
"k'au-tūk pēē ming, slāt-keok

"kē ming! hō ke yū tsae!"
"kēē ming! hō ke yū tsay!"

Yuen tūh-wūh-che pūh tâng
Yūne tuk-mūtl-che pūtl tōng

kew yay! Tsāng wān "Yang hoo
"k'au ya! Tsāng mūn "Yuong foo

"wei hwan," ke pūh jen hoo?
"wei wan," ke pūtl yeen oo?

ching tsae!! "keang shan ē kae,
shing tsay!! "kong shan ēē koy,

"sing-kīh nan ē!" fē wang
"sing-kak nan ēē!" fē mong

yen yay!
yēen yn!

獅驢爭氣

獅為獸中最惡

驢為獸中最馴

一日彼此爭氣

Sze, Leu tsāng-ke.
Sze, Lūy chāng-hee.

Sze wei show chung tsuy 'gō:
Sze wei sh'au chung tsūy ok:

Leu wei show chung tsuy seun:
Lūy wei sh'au chung tsūy tsun:

yīh jīh pē tsze tsāng kē,
ynl yāt pee tsze thāng hee,

when the Lion on reflection said, "I who
the Lion himself-reflecting said I

"am king among the beasts, shall I really
indeed-am beasts-among-p. p. king with

"condescend to measure myself with a low
vile

this little-little p. d. p. measure long

"fellow like this? Even should I conquer,
little honor

short i. p. overcome him also not

"would I gain by it!" So he left him.
The proverb

enough honorable forthwith left him vulgar

says. "The truly great man, can receive
no offence from him

saying great man not take-amiss little

"who is contemptible," which is as we have
been stating.

man's p. p. say ats.

N. 11.

The Lion and the Gnat.

Lion Mosquito compare tactics.

A Lion when compared with a gnat,
Lion with mosquito one

displays a large animal and a small one, in
the relative

large one small mutually go heaven

proportion of High Heaven and the deep
abyss! One day the gnat addressing the

the Lion said, "I have heard that Your
Majesty is possessed of

Lion saying heard great king strength

"infinite strength, and that upon earth you
are without a

great not exhaustible Heaven-below no

"rival;—now according to my view of the
case, I consider you to be

opponent according I see him in-fine

"but a stupid fellow, and not worthy to
be my

is dull thing not my p. p.

"antagonist!" The Lion is by nature a
brave and

opposite-hand indeed Lion originally bold

fierce wild-beast, and had never heard that
there was any other who would dare

fierce never-yet heard have insult

to insult him, so now hearing these words
from the gnat,

him p. d. p. now hearing mosquito speak

he laughed so violently that he could not
stop. The gnat however said

great laugh not-end mosquito said

其獅自忖曰吾

乃獸中之王與

此區區者較長

短乎勝之亦不

足貴遂舍之俗

云大人不怪小

人之謂也

獅蚊比藝

獅子與蚊蚋一

大小相去天

淵一日蚊謂其

獅曰聞大王力

大無窮天下無

敵以吾觀之究

係鈍物非我之

對手也獅素勇

猛從未聞有歎

他者今聞蚊言

大笑不已蚊曰

ke. sze tsze-tsun yuě, "woo
ke sze tsze-tsun yuēt, "ng

"nae show-chung-che Wang! yü
"nui sh'au-chung-che Wong! yü

"tsze keu-keu-chay keaou chang
"tsze k'üy-k'üy-chay kaou cheong

"twan hoo? shing che, yih p'ü
"tunc oo? shing che, yik p'ü

"tsiuh kwei!" suy sh'ay che. S'uh
"tsuk kwei!" suy sh'ay che. Tsuk

yun "ta jin p'ü k'wae seaou
wün "tai yün p'ü k'wai s'ew

"jin" -che wei yay!
"yün" -che wei ya!

Sze, wän, pē ē

Sze, mün, pee 'ngei.

Sze-tsze yü wän-chung yih
Sze-tsze yü n'ün-chung yat

ta yih seaou, seang keu t'ien
tai yat s'ew, seang h' y t'ien

yuē! Yih j'ih wän wei ke
yüē! Yat yat mün wei ke

sze yuě, "wän ta w. n. z. leih
sze yuēt, "mün tai wong l'ih

"ta woo keung! t'ien-hea woo
"tai mou k'ung! t'ien-ha mou

"teih! ē woo sh'che, k'ew
"tik! ce 'ng shee che, k'au

"he tun w'ih, fē wō-che
"hei tün m'it, fie 'ngō-che

"tuy-show yay!" Sze soo yung
"tuy-sh'au ya!" Sze sou yung

mäng, tsung-wē wän yew kē
mäng, tsung-mee mün y'au k'ē

tä-chay; kin wän wän yer,
tä-chay; k'üm n'ün mün yer.

ta seaou p'ü ē! Wän yuē
tai s'ew p'ü ēē! Mün yuēt,

"if you do not believe me, please immediately make

if not believe please forthwith try

"trial!" The Lion said, "come on then instantly! but do not

it Lion said quickly come not

"afterwards he repenting (of your rashness!)" with that he opened wide his

obtain after-repenting upon-which opened

mouth, and stretched out his claws, then threw his paws about

mouth flourished claws left stretched-out right

in all directions, but could not obtain the victory. For lo!

crooked-in could not take conquer lo!

the gnat suddenly forced its way into his mosquito suddenly bored-entered his

ear, then next attacked his nose; the Lion ear after attacked his nose Lion

found that this was hard to bear, so he shook his head and

adverted difficult receive wagged head rubbed

scratched his ear, still he could not get rid of him. He could

ear finally not could loose very

not at all endure this with patience, so he submitted and

not putitively so submitted

said, "now and henceforward I know, that saying now and after I know

"fighting does not consist in mere strength, but consists in

contend not is strength is with

"skill and nothing more!" Thus if men have discipline,

obtaining-plans &c. &c. if soldier-

it matters not how few or how many they be; but if they are

plans not matter many few if

without military combination, tho' millions upon millions,

not army-ranks altho' thousand myriads

they are not sufficient to cause alarm!

men not enough fear indeed.

No. 12.

The little Dog and the Wolf
Wolf receives Dog deception.

At the bottom of the Lo fow mountain, and in a retired temple's

Lo-fow-mountain-below solitary-convent

如不信請即試

之獅曰速來無

得後悔於是張

口舞爪左支右

盤不能取勝殊

蚊忽然鑽入其

耳復攻其鼻獅

覺難受搖頭搔

耳終不可解甚

不耐煩乃輸服

曰今而後吾知

聞不在力在於

得法而已如兵

法不論多寡若

無行伍雖千萬

人不足畏也

狼受犬騙

羅浮山下蘭若

"joo püh sin, tsing tseih shē
"yü püt sün, tsing tsik shee

"che!" Sze yüč, "siih lae! woo
"che!" Sze yuet, "t-úh loy! mou

"t'ih how hwny!" Yü she chäng
"tük h'au-foay!" Yü-she chäng

kow, woo chaou, tso chē, y'ew
h'au, mou chaou, tso chee, y'au

pwan; püh näng t'ih shing! shoo!
pou; püt näng tük shing! shū!

wän hwih-jen tswan-jüh ke
mün füt-yeen tsüne-yap ke

urh, how kung ke pē: Sze
ēē, h'au kung ke pēē: Sze

keü nan show; yaou tow, saou
kók nan sh'au; y'ew t'au, tsou

urh, chüng püh ko keze! Shin
ee, chüng püt ho lai! Shün

püh nae-fan, nae shoo-füh
püt nay-fan, nai shü-fack

yuč, "kin urh how, woo chē
yuet, "kum ee h'au, 'ng chee

"tów püh tsae leih:-tsae yü
"t'au püt tsay lik:-tsay yü

"t'ih-fä urh ē!" Joo ping-
"tük-fät ē ē!" Yü ping-

fä, püh lun tō kwa:jö
fät, püt lun tō kwa:-yok

woo hang woo, suy tsēen wan
muu hong'ng, suy tsēen nan

jün, püh tsüh wei yay!
yün, püt tsuk wei ya!

Lang show keuen pēen.
Lóng sh'au hūn pēen.

Lo-fow-shan-hea Lan-jö
Lō-fow-shan-ha Lan-yok

secluded spot, a little dog was keeping watch.
retired resting-place little dog guard by

outside the door, when just at the moment
came a wolf, who
door outside opportunely came a wolf

caught him up, and wished to devour him.
The dog
seized and wished devour him dog

knelt down, and requested him saying,
"consider that I (the dog.)
knelt and begged saying reflect dog

"am but of tender years and very thin;
"were I just now
years-light meagre-thin instantly receive

"to be devoured by your majesty, I would
"not indeed
great king devour him also not

"be enough for a single hearty meal! Why
"then
enough one meal-p. p. bellyful how

"not wait till I am fat and strong, when
not wait I fat-lusty after-

"afterwards you may eat me? will not this
"be an excellent
wards eat him how not wise

"plan?" The wolf believed him, and let
him go:
indeed! Wolf believed and liberated him

When a year and more had passed, the wolf
sought the
passed year overplus wolf sought the

dog again, and seeing him ensconced within
his master's
dog seeing dog hid within mas-

inner-house, he (the wolf) beckoned to him
with his paw,
ter inner-house wolf by-means-of hand

when the dog thus expressed himself, "I
"know very well what
beckoned him dog said I know

"you want, but there is no occasion for
"you to wait!
you indeed! not necessary wait-stop

"and after this, if Your Majesty should
"chance to meet
this-after great-king if meet

"another dog who begs to be set at liberty,
"do not upon any
ather dog begs liberate on-no-account-

"account believe him! I am indeed the
"bird that has been frightened
may believe I indeed-am frightened bow

"with the bow, the fish that has been star-
"tled by the hook!

p. p. bird startled angler's fish

"once is already too much, how can we
"permit the same
once makes superlative the may

幽樓小犬守於

門外適來一狼

攫而欲啖之犬

跪而請曰念犬

年輕瘠瘦即奉

大王烹之亦不

敷一殮之飽何

不俟我肥壯然

後食之豈不善

哉狼信而釋之

越年餘狼尋其

犬見犬躲于主

人內室狼以手

招之犬曰我知

之矣不必等候

此後大王若遇

別犬求赦切不

可信吾乃驚弓

之鳥訝釣之魚

一之爲甚其可

yew taē, seəu keuen show yū
y'au tsei, sēw hūne sh'au yū

mūn wae: shīh! lae yīh lāng,
moon 'ngoy: shik! loy yat lōng,

hwō urh yūh tāt che. Keuen
wōk e yuk tām che. Hūne

kwei urh tsing yuē, "nēen keuen
kwei e tsing yuet, "neem hūne

"nēen-king tselh-sow; tsēih fung
"neen-hing tsik-sh'au; tsik fung

"ta wang pāng che, yīh pūh
"tai-wong pāng che, yik pūt

"foo yīh tsan-che paou! hō
"foo yat tsan-che paou! hō

"pūh sze wo fē-chwang, jem-
"pūt tze 'ngo fei-chōng, yeen-

"how chīh che; kē pūh shen
"h'au shik che; hee pūt sheen

"tsae?" Lāng sin urh shīh che.
"tooy?" Lōng sūn e shik che.

Yuē nēen yū, lāng tsin ke
Yust neen yū, lōng tsūm ke

keuen; kēen keuen tō yū chuo-
hūne; keen hūne tō yū chū-

jīn nuy-shīh, lāng ē show
yūn nuy-shūt, lōng ee sh'au

chaou che. Keuen yuē, "wo chē
chēw che. Hūne yuet, "'ngo chee

"che ē! pūh peih tāng-how!
"che ēē! pūt peet tāng-h'au!

"tsze-how, ta-wang-jō yū
"tsze-h'au, tai-wong yok yū

"pēē keuen kēw-shāy, tsēē-pūh-
"peet hūne k'au-shāy, tsēt-pūt-

"ko sin! woo nae king kung
"ha sūn! 'ng nai kēng kung

"che neaou, yā teaou che yū!
"che nēw, 'nga tēw che yū!

"yih-che wei shīn:—ke ko.
"yat-che wei shūm:—kee ha

"again? I will not trouble you to look for
"me any longer!"

again i. p. not trouble expect-hope

The wolf repenting said, "Ten sales on
"trust are not

Wolf repenting said ten trusts not

"so good as one for ready money!" this
" (story) then is just the

as one ready (or present) just this p. p.

saying (of the proverb.)

saying indeed.

No. 13.

The Ass and the Lion's skin.

Ass put-on Lion skin.

An Ass having put on a Lion's skin, the
whole of the

Ass put-on Lion skin all

beasts seeing him, were filled with fear and
dismay, and fled

beasts see then afraid-dismayed and

from him hurry-scurry. The Ass took this
to be a sign of

hastily shunned him Ass then himself

his own power or ability, and had not the
slightest fear

whereby make ability eyes not dread

before his eyes. One day being quite delight-
ed he brayed with

fear one day glad-some great

a loud noise; the sound entered the ears of
all the beasts, and

call (or bray) sound entered every beast's

then for the first time, they knew him to
be an ass!

ears beginning knew he was Ass

The animals which had before fled from
him, now rose in

! those-which avoided him beasts in-a-flock

a herd and killed him! in a moment his
body was torn

arose and killed him one morning

to pieces, and his bones reduced to powder!
and the reason of all this

powder-body atoms-bones was Ass

was, that the ass did not behave with pro-
per care! Suppose

's not careful reason indeed suppose

that the ass could have understood matters,
in his whole life-

Ass if able know-opportunity end-of-

time he would never have brayed, and then
the ass, person,

body not call then Ass body

再乎無勞盼望

狼悔曰十餘不

如一現即此之

謂也

"tsae hoo? woo laou pan-wang!"

"tsoy oo? mou lou pan-mang!"

Lang hwuy yü, "shih shay pūh

Ló ng focy yuet, "sháp shāy pūl

"joo yih hēen!" tseih tsze-che

"yū yat ēēn!" tsik tsze-che

wei yay!

wei ya!

驢穿獅皮

Leu chuen Sze pe.

Lūy chūne Sze pee.

驢穿獅子皮衆

Leu chuen Sze-tsze pe, chūng

Lūy chūne Sze-tsze pee, chūng

獸見則畏懼而

show kēen, tsih wei-keu urh

sh'au keen, tsik wei-kūy c

奔避之驢則自

pūn pē che! Leu tsih tsze

pūnn pee che! Lūy tsik tsze

以爲能目無忌

ē wei nāng, mūh woo kē-

ee wei nāng, muk mou kee-

憚一日歡呼大

tan. Yih jih hwan-hoo ta.

tan. Yat yat foon-foo tai

叫聲入各獸之

keau: shing jūh kō show-che

kēw: shēng yap kok sh'au-che

耳始知其爲驢

urh, chē chē ke wei leu

ee, chēē chee kee wei lūy

也所避之獸群

yā! So pē-che show, keun

ya! Sho pee-che sh'au, kwān

起而殺之一旦

kē urh shā che! yih tan

hee c shāt che! yat tan

粉身碎骨是驢

fun-shin suy-kūh! she leu-

fūn-shūn suy-kwūh! she lūy-

之不慎故也使

che pūh shīn koo yā! She

che pūt shūn koo ya! Shei

驢若能知機終

leu jō nāng chē-kē, chūng-

lūy yok nāng chee-kee, chūng-

身不叫則驢身

shīn pūh keau, tsih leu shīn,

shūn pūt kēw, tsik lūy shūn,

with 'the Lion's noble appearance: would not this have been a happy conception!

Lion appearance how not delightful?!

This is very true! but then a false assumption of dignity

Very! borrow majestic-air-p. p.

can never last long! The proverb speaks of "the Fox"

no can long-length indeed vulgar

"assuming the air of the Tiger," but in this case, the

say fox borrow tiger majesty the

Ass "allowed the cloven-foot to appear," and "trying to play the

ass ex-posed horse foot come-out

"part of a clever fellow, turned out a fool!" and acting clever contrary stupid!

No. 14.

The Daw and the Borrowed Feathers.

Daw inserts false feathers.

A Daw having found the feathers of all kinds of birds,

Daw picked-up every bird feathers-down

with his own effort stuck them into his body, and thus became

self inserted with his body remained-

(in sooth) a very beautiful parti-coloured animal. All the

indeed a variegated magpie truly all

birds seeing him, could not refrain from behaving with great

birds seeing him must submissive-respect

respect and politeness! The daw being thus to himself a

and polite!! the daw self

source of pleasure, inadvertently in the midst of his

by-which make pleasure not-advert glad

joy, uttered his (native) sound of Kaw! Kaw!

crowed his kwa kwā's sound

at which all the feathered tribe were filled with astonishment, and

all birds surprise-strange upon-which

with that there was not one that did not know him to be a

not not know he make daw

mere daw! The whole flock forthwith pecked the feathers

indeed accordingly in-a-flock pecked him all-

from every part of his body! they did not distinguish between true

body's feathers not divide true

獅勢豈不快哉

甚矣假威風之

不能長久也俗

云狐假虎威其

驢露出馬腳來

而弄巧反拙矣

鴉揷假毛

鴉拾各鳥羽毛

自揷於其身居

然一彩鵲也凡

鳥見之必恭敬

而禮焉其鴉自

以爲樂不覺歡

鳴其呱呱之聲

衆鳥怪異於是

莫不知其爲鴉

也遂群啄之遍

身之毛不分真

sze shē:-kē pūh kwae tsae?

sze shē:-hee pūt fai tsay?

shin ē! kea wei-fung-che

shūm ēē! ka wei-fung-che

pūh nāng chang-kew yay! Sūh

pūt nāng cheong-k'au ya! Tsūk

yun, "hoo kea hoo wei:" ke

wūn, "oo ka foo wei:" ke

leu, "loo-chūh ma-keō lae"-

lūy, "loo-chut ma-kēoh loy"-

urh "lung keaou, fan chuē ē!"

e "lung haou, fan chuet ēē!"

Ya chā kea maou.

Ah chāp ka mou.

Ya shīh kō neaou ling-maou,

Ah shūp kok nēw ling-mou,

tsze chā yū ke shin; ken-

tsze chāp yū ke shūn; kūy-

jen yīh tsae tseō yay! Fan

yeen yat tsay tséok ya! Fan

neaou kēen che, peih kung-king,

nēw keen che, peet kung-king

urh lē yen!! Ke ya, tsze

ee lei yeen!! Ke ah, tsze

ē wei lō, pūh-keō hwan

ēē wei lok, pūt-kok foon

ming ke "kwa! kwa!" che shing;

ming he "kwa! kwā!" che shing;

chung neaou kwae-ē! yū-she

chung nēw kwai-ēē! yū-she

mō pūh chē ke wei yā

mok pūt chee kee wei ah

yay! suy keun chō che tung-

ya! suy kwān tōek che tung-

shin-che maou: pūh fun chin

shūn-che mou: pūt fun chin

and false, but the whole of them were entirely plucked! Thus
false utterly received plucked-gone as

are the men of this world! some of these are continually engaged in matters
world-men often have borrow light

where they avail themselves of others' lights, and too frequently in the
's business many from words-speech-

midst of their conversation, let something slip which ruins the whole!
middle spoil-let-out p. d. p. how few

and are such men few in number? . . .
! ?

No. 15.

The Eagle and the Tortoise.
Eagle Tortoise.

A Tortoise seeing an Eagle fly ten thousand yards

Tortoise seeing Eagle high fly myriad

high, looked upon it as exceedingly strange and wonderful.

8 cubits very make rare-strange one

One day she begged of the Eagle saying,
"My master!

day begged the Eagle saying Prior-

"you soar into the regions of the clouds!
"you ought also

born soar-fly milky-way also

"then to pity me, whose (dull) body is not
"an inch

ought pity me high not full

"high, and does not leave the ground!
"would you be willing

inch body not distant earth 'like

"to teach me to fly?" The Eagle declined
teach me fly? Eagle excused

saying. "Birds fly in the air, and beasts
"walk on the ground; each

saying flying-blrd's walking-beasts every

"has that gift in which he excels; (as for
"flying) that is what you

have that-which long not you what

"are unable to do!" But against (the
Eagle's) will, the Tortoise begged (the
can indeed no-help! tortoise begged

favor) again and again. The Eagle then
caught her (in his bill)

again thrice eagle then mouthed his

by the nape of the neck, and lifting her up,
flew away with her. He flew

neck and lifting-up-flew-with him flew

假盡被拔去如

世人每有借光

之事多從言語

中敗露者豈鮮

哉

kes, tain pō pā-keu! Joo
ka, tsün pec pūt-hūy! Yū

shē jīn, mei yew seay kwang
shei-yün, mooy y'au tsāy kwang

che sze, tō tsung yen-yü-
che sze, tō tsung yen-yā.

chung pae-loo-chay:-ke seen
chung pai-loo-chay:-hē seen

tsae?

tsay?

鷹 龜

Ying, Kwei.
Ying, Kwei.

龜見鷹高飛萬

仞甚為希奇一

目懇其鷹曰先

生翱翔雲漢亦

當憐我高不滿

寸身不離地肯

教我飛乎鷹辭

曰飛禽走獸各

有所長非汝所

能也無如龜懇

再三鷹則啣其

頸而提飛之飛

Kwei keen Ying, kaou fō wan
Kwei keen Ying, kou see man

jīn, ahin wei hē-kō! yīh
yün, shūm wei hee-kee! yat

jīh kǎn ke ying, yuē. "Seen-
yat hūn ke ying, yuet. "Seen-

"sǎng! yaou-tseang yun-han! yīh
"shang! 'ngou-tseong wūn-hoan! yik

"tang lēen wō! kaou pūh mwan
"tóng leen 'ngo! kou pūt moon

"tsun, ahin pūh lō tē:-kǎng
"tsun, shūn pūt lee tē:-hǎng

"kaou wo fē hoo?" Ying tszé,
"kaou 'ngo fee oo?" Ying tszé,

yuē, "fē-kin tsow-show, kō
yuet, "fee-kūm ts'au-sh'au, kōk

"yew so chang:-fe joo so
"y'au sho chōng:-fee yū sho

"nǎng yay!" Woo-joo! kwei kǎn
"nǎng ya!" Mou-yū! kwei hūn

tsae san; ying tsīh hán ke
tsay san; ying tsūk hám ke

king, urb tā-fē che. Fē
kēng, e lei-fee che. Fee

until he reached mid-air, when he said, "I
" will now let you

arrived middle-void said I let-go

"go, you ought speedily to make the ex-
" periment, whether

you quickly ought try it really

"you can really fly or not!" so he forth-
with let go his hold.

can fly or-not accordingly let go mouth

The Tortoise then from mid-air
the tortoise from half-void-midst

fell down (to the earth), when her body was
broken to pieces, and her bones reduced
fell-down body broken bone; atoms

to powder! By this we may see, that as
all articles have

! may see article each has

their different qualities, so among men each
has his own

it's quality-limit (i. r. nature) men every have

station in life:—if the business (you un-
dertake) is not in

their body-division (i. e. sphere) if business not

proportion to your strength, how can you
escape being

measure strength how not receive harm

a sufferer? The proverb saith, "if you do
not fly high, when

eh? common saying fly not high

"you fall you wont be hurt"—it is so
indeed!

fall not wounded is indeed

The Hare and the Tortoise.
Tortoise Hare.

When the Great Emperor Yu drained off
the waters of the Deluge in nine
Yu divided-off nine rivers's time

streams, all the birds, beasts, fishes, and tor-
toises ran away

all birds beasts fishes tortoise-genus hurrying-

in crowds belter skelter and hid themselves:
—and it so happened that

crowding absconded-hid at-that-time Hare

the Hare and Tortoise travelled in company.
The Hare was continually

Tortoise together walked the Hare often

upbraiding the Tortoise, saying, "among
" all the animals that

upbraided Tortoise saying I see walk

"I ever saw crawl along gawkily and lazily,
it crawling-side-wise slow-stupid p. d. p.

至半空曰我放

汝速嘗試之果

能飛否遂放口

其龜自半空中

跌下身破骨碎

矣可見物各有

其品格人各有

其身分如事不

量力豈不受害

乎俗云飛不高

跌不傷是也

龜兔

禹疏九河之時

凡鳥獸魚鱉紛

紛逃匿適兔與

龜同行其兔常

罵龜曰吾見行

之迤邐慢頓者

che pwan-kung, yuě, "wo fang
chee poon-hung, yuel, "ngo fong

"joo, süh tâng shē che, kwō
"yū, tsuk lóng shēē che, kwō

"nǎng fē fow!" suy fang kow:
"nǎng fee fow!" suy fong h'au:

ke kwei tszé pwan-kung-chung
ke kwei tszé pōon-hung-chung

tēē-hea, shin pō kǐh suy
teet-ha, shūn pō kwǐt suy

ē! Ko kēn, wūh kō yew
ēē! Ho kēn, mǐt kok y'au

ke pin-kǐh, jǐn kō yew
ke pūn-kak, yūn kok y'au

ke shin-fun; joo sze pūh
ke shūn-fūn; yū sze pūl

leang leih, kē pūh show hae
leong lik, hēē pūl sh'au hoy

hoo? Süh yun "fē pūh kaou,
oo? Tsuk wūn "fee pūl kou,

"tēē pūh shang"—shē yay!
"teet pūl sheong"—shee ya!

Kwei. Too.
Kwei, Tou.

Yü sō kew hō-che shē,
Yū shū k'au hō-che shee,

fan neaon. show, yū, pūē, fun-
fun nēw, sh'au, yū, peet, fūn-

fun taou-neih! Shih Too yü
fūn ton-nik! Shik Tou yū

Kwei tung hing:—ke Too chang
Kwei tung hang:—ke Tou sheong

má Kwei, yuě, "woo kēn hing-
má Kwei, yuel, "ng kern hāng-

"che ē-lē, man-tun-chay
"che ee-lec, mán-tun-chay

"there is no one like yourself! why not like
not as you indeed how not

"me, so smart, so active! would not
as I's smart cle-

"this be most convenient and ready eh?"
ever how not convenient ready?

The Tortoise said, "you upbraid me
Tortoise said you say I slow

"with being 'a very slow coach';—why
slow I walk-er why not

"then not lay a wager with me?" so
with me mutually-wager? accordingly
you

she pointed to a place and remarked,—"let
pointed a place saying see you

"us see whether you or I will get to that
with me who first arrives this

"place first! (she who does so) gains!" the
Hare
then gains it Hare then glad-

gladly consented to the wager. Now the
Hare thinking that the Tortoise
ly together wagered Hare thought Tortoise

walked so very slow, never in fact
walked thus-so's slow behold

gave the slightest attention to the matter;
so she walked on till she got to mid-
not attend-upon-thought walked till half

way, when she felt drowsy and
road not advert drowsy-ly sleep

went to sleep:—and on awaking, the Tor-
toise had already
went and awoke the Tortoise already

arrived (at the goal)! Repenting of her
conduct she exclaimed,
before arrived! repenting it said

"I'd rather have a little patience and com-
plete my work,
rather may patient and finish business

"than rely upon my cleverness and thus
"make my merit of no
not cling clever and miss merit

"avail!" "presumptuous soldiers must be
"defeated"—and
indeed proud soldiers must defeated the

does not this illustrate the truth of the
saying?

yes's say eh?

莫如汝也何不

如我之爽快麻

利豈不便捷乎

龜曰汝謂我遲

遲吾行者何不

與汝相賭乎遂

指一處曰看你

與我誰先到此

則勝之免乃忻

然共賭免思龜

行如是之慢殊

不介意行至半

途不覺昏然睡

去及醒其龜已

先到矣悔之曰

寧可耐而成事

莫恃捷而悞功

也驕兵必敗其

是之謂乎

"mō joo joo yay! hō pūh
"mōk yū yū ya! hō pūh

"joo wō-che shwang kwae ma-
"yū 'ngō che shing-fai ma-

"le! kē pūh pēen-tsēē hoo?"
"lee! hee pūh pēen-tseet oo?"

Kwei yuē, "joo wei wō 'chē
Kwei yuet, "yū wei 'ngō 'chee

"chē woo hāng-chay' hō pūh
"chee 'ng hāng-chay,' hō pūh

"yū joo seang-too hoo?" suy
"yū yū seong-tou oo?" suy

chē yih choo, yuē, "kan nē
chee yut chū, yuet, "kōn nēe

"yū wō, shwuy sēen taou tszé!
"yū 'ngō, shuy scen tou tszé!

"tsih shing che!" 'Too nae hin-
"tsik shing che!" 'Tou nai yūn-

jen kung-too:—Too szé Kwei
yeen kung-tou:—Tou szé Kwei

hing joo-she-che man, shoo!
hāng yū-she-che man, shū!

pūh keae ē, hing chē pwan
pūt kai ce, hāng chee pōon

too, pūh keō, hwān-jen shwuy
tou, pūt kok, fūn-yeen shuy

keu! keih sing, ke Kwei ē
hūy! kūp sing, ke Kwei ee

sēen taou ē! Hwuy che yuē,
seen tou ē! Fooy-che yuet,

"ning ko nae urh ching sze,
"ning ho noy ē shing sze,

"mō chē taēē urh woo kung
"mōk chee tseet ē 'ng kung

"yay!" "Keaou ping peih pae!" ke
"ya!" "Kēw ping peet pai!" ke

shē-che wei hoo?
shee-che wei oo?

No. 17.

The Two Cocks.
Cocks fight.

On the outskirts of a certain hamlet which shall be nameless,

Not-mention-village-beyond were two

Two Cocks were fighting together; and in the end it was

male-fowls mutually-fighting finally divide

seen who was the victor and who the vanquished. The victor

conquer lose the conquer-or stood-

then got upon a high place, and stretching out (his wings)

up high place proudly-spreading himself-

crowed (in triumph): It so happened that an Eagle was flying bye

crowed opportunely had Eagle flying past

at the time, who hearing the sound the Cock made, forth-

hearing Cock sound accordingly caught-up

with caught him up and went off with him, while the vanquished

took-away him the vanquished contrariwise

on the other hand procured peace and quietness! By this it may be seen

obtained peace-fully may know two

that "two heroes cannot exist together:" moreover in the affairs of this world,

heroes not together rise world-business

who can foresee and provide against (contingencies)! both in the morning and at

how can prepare-foresee morning evening

night ought one to be careful; and whether the result be honor or dishonor,

proper self-take-care glory disgrace not

there is no occasion to feel anxiety about the matter! Just as the

enough anxiety that-which say locust

proverb has it, "when the locust catches the cricket, little does he know

catches cricket not know yellow-bird

"that the yellow bird is behind (to catch him!)" When we obtain our wishes,

is behind obtain-idea must prevent

we ought to guard against disappointment! such then is just

lose-idea-time just this 's

what (this fable) means to say!

saying also.

No. 18.

The Two Bitches. (Canis parturiens.)
Black White Dog-mother.

雞聞

無稽村外有兩
雄雞相聞卒分
勝負其勝者立
於高處揚揚自
啼適有鷹飛過
聞雞聲遂攫而
去之其負者反
得安然可知兩
雄不並立世事
豈能預料朝暮
宜自慎榮辱不
足憂所謂螳螂
捕蟬不知黃雀
在後得意須防
失意時即此之
謂也

黑白狗嫫

Kē tōw.
Kēi t'ou.

Woo-ke-tsun-wae yew leang
Mou-kei-tsūne-'ngoy y'au leang

heung-ke seang-tów; tsùh fun
hùng-kei seong-t'au; tsut fun

shing, foo. Ke shing-chay leih
shing, foo. Ke shing-chay lup

yü kaou-choo, yang-yang tsze-
yü kou-chü, yaong-yaong tsze-

tē. Shih yew ying fē-kwō,
tei. Shik y'au ying fee kwō,

wän ke shing, suy ying urh
mün kei shing, suy ying e

ken che:-ke foo-chay fan
hūy che:-ke foo-chay fan

tih gan-jen! Ko chē "leang
tük oan-yeen! Ho chee "leong

"heung püh ping leih:" shē-sze
"hūng pūt ping lap:" shēi-sze

kē näng yü-leaou? chaou, moo,
hee näng yü-lēw? chēw, moo,

ē tsze-shin! yung, jüh, püh
ee tsze-shün! wing, yuk, pūt

tsüh yēw! so wei "tang-lang
tsuk y'an! sho wei "tóng-lóng

"poo chen, püh chē hwang-tseü
"pou sheem, pūt chee wong-tseok

"tsae how!" Tih-ē, sen fang
"tsay h'au!" Tük-ee, suy fong

shih-ē-she! tsih tsze-che
shat-ee-she! tsik tsze-che

wei yay!
wei ya!

Hih, Pih, Kow-moo.
Häk, Päk, K'au-na. 4

A Black Bitch was about to litter her whelps,

Black Dog nearly producing her-young

but alas! she had no place to put them; so she begged of

misery no place so begged

(her friend) a White Bitch, saying, "you have got

the white Dog saying you have

"an empty room, please lend it me to bring forth and bring up

empty room lend me bear-rear

"(my whelps,) and I will feel grateful for your goodness to all

then grateful-virtue with no end

"eternity." The White Bitch consented: upon which the

!! white Dog promised it upon-

other reared her whole family of pups until gradually

which reared all sons little by-

they became full grown, when their "how howing" really

little increased-complete "how how" annoyed

became offensive to the ear. The White Bitch then lost all

ear White not patience forthwith

patience and said to her Black friend, "your whelps now

to the Black said you already

"are all reared to maturity! will you be good enough

reared-large all sons may-can

"to go away!" The Black Bitch replied, "why, if you can

go !! Black-one said you

"drive out all my whelps, you may just do what

can drive-forth all sons you

"will most suit your own convenience; but I fear that

ought self-convenience further fear contrary

"you yourself on the other hand will be driven out by my

be all sons that-which drive-out indeed

"children! beware of what you are about!" The White Bitch sighing

beware-it while sighing said receive

exclaimed, "he who receives favors and makes no return, is not a

goodness not reciprocate not good-man

"good man; how much more so he who makes a bad return!" The proverb [mon saying

how-much-more wicked recompense eh.' com-

says, when Lew-pe borrowed the King-chow territory, it was a

Lew-pe borrowed King-chow had

"borrowing without any return; this is just so!

borrow no return is indeed

黑狗將誕我子

苦無地方乃求

其白狗曰汝有

空房借我誕育

則感德于無既

矣白狗許之于

是育得諸兒漸

次長成嗷嘈聒

耳白不耐煩即

對其黑曰汝已

養大諸兒可以

去矣黑者曰汝

能驅逐諸兒汝

當自便猶恐反

為諸兒所逐也

慎之白嘆曰受

恩不報非君子

況惡報乎俗云

劉脩借荊州有

借無還是也

Hih kow tseang-tan tsac-tsze.

Hak k'au tseong-tan tsay-tsze.

koo! woo tē-fang! nae kew
foo! mou tee-fong! nai k'au

ke Pih kow, yuē, "Joo yew
ke Pāk k'au, yuet, "Yū y'au

"kung fang, seay wō tan-yūh,
"hung fong, tsāy 'ngō tan-yuk,

"tsih kan-tih yū woo kē
"tsik kām-tik yū mau kee

"ē!" Pih kow heu che:-yü-
"ee!" Pāk k'au hūy che:-yü-

she yūh-tih choo urh, tsēen-
she yūh-tik chū ee, tseem-

tsze chang-ching, "gaou! tsacu!" kwō
tsze cheong-shing, "gou! tsau!" kwāt

urh! Pih pūh nae-fan! tseih
ee! Pāk pūh nay-fan! tsik

tuy ke Hih yuē, "Joo ē
tuy ke Hak yuet, "Yū ee

"yang-ta choo urh, ko-ē
"yang-tai chū ee, ho-ee

"keu ē!" Hih-chay yuē, "Jon
"hūy ēē!" Hak-choy yuet, "Yū

"nāng keu-chō choo urh, joo
"nāng kūy-chōk chū ee, yū

"tāng tszé-pēn, yēw kung fān
"tāng tszé-peen, y'au hung fān

"wei choo urh so chō yay!
"nei chū ee sha chōk ya!

"shin che!" Pih tan yuē, "show
"shin che!" Pāk tan yuet, "sh'au

"'lin puh paou, fā keun-tsze:
"'ün lūt pou, fā keun-tsze:"

"hwang 'gō paou hoo?" Sūh yun,
"fōng ok pou oo?" Tsuk wūn,

"Lēw-pō seay King-chow, yew
"L'au-pee tsūy King-ch'an, y'au

"seay woo hwan!" shē yay!
"tsūy mou wan!" shee ya!

No. 19.

The Fox and the Grapes.
Fox pointing-at-abuses Grapes.

A Fox passing below a stand on which Grapes were growing,
Fox passing grapes stand-below

being thirsty, wanted to taste them. But as the stand
thirsty wished eat them because the

was too high, with all his leaping and skipping he could not
stand too high leaping-skipping and

manage to get hold of them; so with bitter disappointment
pluck-them not-obtain accordingly regretting-

he abused them, saying, [ing
disappointed-ty pointed-at-abused-them-say-

"these grapes (I declare) are utterly use
less!
these grapes greatly not hit-

"they are sour and devoid of all taste!"
 Now did he
use sour and no taste! how?

know, that being sour they would most fitly moisten (his lips)
know sour just may produce

and assuage his thirst! only because he could not
moisture and slay thirst not-more than

get them, he began on the other hand to
because he not obtain and contrariwise

abuse them! The proverb, says—"entire-
ly owing
abused them f. p. Common saying all

"to his own want of ability, he abuses on the
because him-self no ability on-the other-hand

"contrary other people as useless!" and in this
says other-people no use world-

world there is not a single day that
midst no day not thus

it is not so!
indeed!

No. 20.

The Boys and the Frogs.
Boys strike Frogs.

狐指罵蒲提

狐經蒲提架下

渴欲啖之因其

架太高跳踴而

摘之不得遂悵

悵然指罵之曰

此蒲提大不中

用酸而無味抑

知酸正可以生

津而止渴不過

因其不得而反

罵之耳俗云皆

因自己無能反

說他人無用世

間無日不如是

也

Hoo chē-ma poo-tē.
Oo chee-ma poo-tei.

Hoo kīng poo-tē kea-lea,
Oo kīng paa-tei ka-hā,

kō, yūh tán che. Yín ke
hoat, yūh tám che. Yūn ke

kea tae kaou, teaou-yung urh
ka tai kou, tēw-yung e

tsīh-che pūh-tīh, suy chang-
chāk-che pūt-tūk, suy cheong-

chang-jen chē-ma-che, yuē,
cheong yeen chee-ma-che, yuet,

"tsze poo-tē tá pūh chung-
"tsze poo-tei tai pūt chung-

"yung! swan urh woo wē!" yīh
"yung! sūne e mou mei!" yik

chē, swan, chīng ko-ē sāng
chee, sūne, chīng ho-ee shang

tsin, urh chē kō; pūh-kwō
tsūn, e chcc hoat; pūt-kwō

yin ke pūh tīh, urh fān
yūn ke pūt tūk, e fān

má-che urh! Sūh yun—"keae
má-che ee! Tsuk wūn—"kai

"yin tsze-kē woo nǎng, fan
"yūn tsze-kee mou nǎng, fan

"shwō ta-jin woo yung!" shē-
"shuet ta-yūn mou yung!" shei-

kēen woo jīh pūh joo-she
kan mon yat pūt yū-she

yay!
ya!

Hae-tsze tá Kō.
Hai-tsze tá Kūp.

孩子打蛤

There was a pond of water in which some little

Water-pond had little frogs playing-

Frogs were playing and skipping about. Just then a number of

skipping opportunely had little-boys a

young boys, rambling for amusement came to the spot; and

partly rambling-playing came this seeing

seeing (the frogs), took up stones and pelted them. An old

and took stones threw-at them Old

Frog came forth and thus admonished them, saying—

frog came-out and admonished saying all

“My young masters! I earnestly implore that you wont

young gentlemen beg not throw stones

“throw stones! this is no doubt amusement for

this is your (plural particle) play-idea

“you, but on the other hand, it involves our lives!”

but is our (plural particle) life

The proverb says, “not having such intention he sets off guns,

indeed! Common say not heart set-off

“and the gem and the common stone are all consumed

guns gem stone all burn further

“together!” it also says “when all things are destroyed,

say every-thing wounded-faded only

“it only excites his smile!” “this is just so! presents a smile is indeed.

No. 21.

The Frog and the Ox.

Frog-mother Water-cow.

A little Frog being at play in a field,
Frog-child was field playing-diverting

and seeing an Ox approach, said with admiration and surprise,

saw water-cow come admiring said

“what a large Ox is coming!” It’s mother
large cow come!!! the mother

loving to hold her head high, and wishing to be considered great herself,

loving high self large hearing admire

on hearing (her child’s) admiration of the Ox, was not altogether well pleased:—

water-cow little not balance-idea

水塘有小蛤頑

跳適有小童一

隊遊玩至此見

而取石擲之老

蛤出而勸曰衆

小官懇勿擲石

此係汝等頑意

倒係我等性命

矣俗云無心放

砲玉石俱焚又

云萬物傷殘祇

供一笑是也

Shwuy-tang yew seaou kō wan-
Shuy-tōng y’au sew kūp wan-

teaou: shīh yew seaou-tung yīh
tēu: shik y’au sew-tung yat

tuy, yēw-wan chē tszé; kēen,
tuy, y’au-oon chee tszé; keen,

nih tseu shīh, chīh che. Laou
e tsūy shék, chák che. Lou

kō chīh. urh keuen, yuě, “chung
kūp chul, e hūne, yuet, “chung

“seaou kwan! kán wūh chīh shīh!
“sew koon! hūn mūt chák shék!

“tsze hē joo-tāng wan-ē,
“tsze hei yū-tāng wan-ee,

“taou hē wō tāng sing-ming
“tou kei ’ngō-tāng sing-ming

“ē!” Sūh yun, “woo sin fang
“ee!” Tsuk wūn, “mou sum fong

“paou; yūh, shīh. keu fun!” yew
“paou; yuk, shék, kūy fun!” y’au

yun, “wan-wūh shang-tsan, chē
wūn, “man-mūt sheong-tsan, chee

“kung yīh seaou!”—shē yay.
“kung yat sēw!”—shee yu.

蛤趣水牛

Kō moo, Shwuy-’nēw
Kūp na, Shuy-’ng’au

蛤仔在田玩耍

Kō-tsze tsae tēen wan-shwa,
Kūp-tsei tsay teen oon-sha,

見水牛來羨曰

kēen shwuy-nēw lae, sēen yuě,
keen shuy-’ng’au loy, seen yuet,

大牛來矣其趣

“tā ’nēw lae ē!” Kē moo,
“tai ’ng’au loy ee!” Kē na,

好高自大聞羨

haou kaou tszé ta, wān sēen
hou kou tsze tai, mūn seen

水牛頗不稱意

shwuy-’nēw, pō pūh ching-ē,
shuy-’ng’au, pū pūt ching-ee,

so she blew out her breath, in order to make herself

therefore blew-out her breath whereby make

as large as the Ox; and enquired of her child

large like water-cow asked the

saying, "you talk about the large Ox:

child said you spoke large water-

"how is he when compared with me?" the young one

cow compared-with me how? child

said, "there is a vast difference indeed!" so she further

said error-distant indeed further

blew out her breath, and again asked, saying,

blew-out her breath again asked said

"how is it now?" her child answered, "just as before!"

how-then? said as before not come-up to

"you can't at all come up to him!" upon which she blew

indeed with-that blew-out-it not

herself without ceasing, until finally her body burst, and

stop finally body broke died

she lost her life! The proverb saith, "foolishly to put yourself

life common say foolishly self noble

"in high places, is the path that leadeth unto Death;"

great lake Den h's road indeed

and it also says, "he who is full of his own conceit, deceives

further says self fall self mistake

"himself!" and is it not so indeed? "The locust's arms

the not-so th? locust branches

"(appear to himself) double hatchets: how can he be aware

double hatchets proportion-measure how know

"of his own proportions!" just so is this! is indeed.

No. 22.

The Eagle, Cat, and Sow.

Eagle Cat Sow together dwell.

On the summit of the ridge of the Mo-sing mountains was

Mō-sing ridge above had old

an old tree, the top of which was crowned with an Eagle's

tree the summit then made Eagle

乃鼓其氣以為

大似水牛問其

子曰汝說大水

乎比我如何仔

曰差得遠也又

鼓其氣再問曰

何如曰仍未及

也於是鼓之不

歇卒之身破殞

命俗云妄自尊

大取死之道也

又云自滿自悞

其不然乎螳支

雙斧分量奚知

是也

nae koo ke kē, ē wei
nai koo ke hee, ee wei

ta szé shwuy-nūw, wān ke
tai tszé shuy-ng'au, mūn ke

tsze, yuě, "joo shwō tá shwuy-
tsze, yuēt, "yū shuet tai shuy-

"nēw, pē wō joo-ho?" T'sze
"ng'au, pee ngō yū-ho?" T'sei

yuě, "cha-tīh-yuen yay!" yew
yuēt, "cho-lūk-yūne ya!" y'au

koo ke kē. tsae wān yuě,
koo ke hee, tsay mūn yuēt,

"ho-joo?"—yue, "jing wē keīh
"ho-yū?"—yuēt, "ying mee kīp

"yay!" yū-she koo-che pūh
"ya!" yū-she koo-che pūh

hēē, tsūh-che shin pō, yun
heet, tsūh-che shūn pō, wān

ning! Sūh yun, "wang tsze tsune
mīng! Tsuk wān, "meng tsze tsune

"ta, tseu szé-che taou yay!"
"tai, tsūy szé-che tou ya!"

yew yun, "tsze mwan, tsze woo!"
y'au wān, "tsze moon, tsze 'ng!"

ke pūh-jen hoo? "Lang chā
ke pūh-yeen oo? "Lóng chee

"shwang foo, fun-leang hē chē?"
"shōng foo, fun-leong hei chee!"

shā yay!
shee yu!

鷹猫猪同居

Ying, Maou, Choo, tung keu.
Ying, Maou, Chū, tung kūy.

摩星嶺上有古

Mō-sing ling-shang yew koo
Mō-sing-ling-sheong y'au koo

樹其頂則為鷹

shoo; ke tīng, tsīh wei Ying
shū; ke tīng, tsūk wei Ying

nest, a Wild Sow squatted at the bottom,
nest the root then Wild-Sow

while a Cat had taken up her quarters in the
crooked-squatted Cat then dwell the

middle. One day (it so happened that) the
Eagle hatched

middle indeed! one day Eagle brought-forth

her young, when their "peep! peeping!"
cry suddenly

young peep! peep! 's sound

entered the Cat's ear; and in due succession
suddenly entered cat ear successively-and

the Wild Sow also littered her pigs, so
that the

Sow further produced young upon-

interchange of sounds (of the little ones)
from above and below,

which above below interchanged sounds alike

(reminded the Cat) that they might alike
become food for her. [cat

included might mouth (i. e. to eat)-'s-articles

Now the Cat's mouth had already watered
for a long time, and from thinking

then let fall slaver long time thinking

perpetually (on the subject), a plan was
devised. So she first went

extreme plan produced first spoke the

to the Eagle and said to her, "The Wild
Sow (your neighbour) has

Eagle saying sow-mother not cherish

"very bad intentions! you must be on your
guard against her!"

good intention you must prevent her

The Eagle said in reply, "and how have
you found that out?"

Eagle said how-what see obtain

The Cat replied, "every day do I see her
digging

Cat said I see her all

"and scraping away at the roots of the
tree! her object is

day scrape-dig tree-root wishes

"to throw down the tree, and subvert or
destroy your

overturn the tree and subvert the

"nest, in order to get possession of your
children!" The Eagle

nest thereby take your children Eagle

answered, "and is it indeed so? I must
pay

said really as-is eh? lay-down

"attention and watch her! truly these are
no lies

heart spy her really not deceit-

"(you tell me)!" The Cat then in her
turn addressed the

false Cat further turned-round spoke the

巢其根則野惜

盤踞猫則居其

中焉一日鷹下

種子咿吱之声

頻入猫耳繼而

猪又下栽子於

是上下交鳴均

屬可口之物猫

則垂涎久之思

極計生先說其

鷹曰猪豕不懷

好意汝須妨之

鷹曰何以見得

猫曰吾見其終

日扒挖樹根欲

傾其樹而覆其

巢以取汝子鷹

曰果如是乎留

心窺之果非謬

妄猫又轉說其

chaou, ke kǎn tsīh Yāy-choo
chaou, ke kǎn tsūk Yāy-chū

pwan-keu, Maou tsīh keu ke
poon-kūy, Maou tsūk kūy ke

chung yen! Yīh jīh, Ying hea
chung yeen! Yat yát, Ying ha

chung-tsze: "ē, chē-" che shing.
chung-tsze: "ee, chee-" che shing.

pín jūh Maou urh! kē-urh
pūn yap Maou ee! kēi-ee

Choo yew hea tsae-tsze; yū-
Chū y'au ha tsay-tsze; yū-

she shang, hea. keaou-ming keun
she sheang, ha, kaou-ming kwūn

shūh ko kow-che-wūh. Maou
shuk ho h'au-che-mūl. Maou

tsīh chuy sēen kew-che: szé
tsūk shuy yeen k'au-che: szé

kēih, kē sāng! sēen shwō ke
kik, kēi shang! sēen shuet ke

ying, yuē, "Choo-moo pih hwae
ying, yue", "Chū-na pūt wui

"haou ē! joo seu fāng che!"
"hou ee! yū sūy fōng che!"

ying yuē, "hō ē kēen-tīh?"
ying yuet, "hō-ee kēen-tūk?"

Maou yuē, "woo kēen ke chung-
Maou yuet, "ng keen ke chung-

"jīh pá-wá shoo-kǎn! yūh
"yat pá-wát shū-kūn! yūh

"king ke shoo, urh fūh ke
"king ke shū, e fook ke

"chaou, ē tsen joo tszé!" Ying
"chnau, ee tsūy yū tszé!" Ying

yuē, "kwō joo-she-hoo? lēw
yuet, "kwō yū-she-oo? l'au

"sín kwei che! kwō fē mēw-
"sun kwei che! kwō fē m'au-

"wang!" Maou yew chuen shwō ke
"mōng!" Maou y'au chūn shuet ke

Wild sow saying. "The Eagle in her heart harbours

sow-mother saying Eagle-heart cherishes

"no good! she is continually spying and looking about her; [looking

not according-to-rule constantly spying-

"(expecting the time) when Your Ladyship will go out to walk, and then

your-worship go-out walk forthwith wishes

"(no doubt) she wishes to devour your young! you really must

devour your—'s children must-necessarily

"keep a good watch; this is most important!" The Sow at first

look-watch is important sow beginning

could not believe her, but seeing the Eagle constantly

not believe and see Eagle frequently

prying and spying, she forthwith gave credit to it as fact;

spy-look accordingly believed was true

upon which both parties (remained at home) to guard their young

upon-which each guarded young

and would not stir a single step out of doors: thus causing

one step not walk thereby-leading-to

them from the hunger they suffered to fall sick, until

suffer-hunger get-sick until not

they could not rise! the Cat then gained both those

able rise the Cat then above

below and those above and took possession of them, and then for the

below obtained and took them begin

first time they knew that they had fallen into the snare

know hit (or fell-into) Cat's trick no-

of the Cat, but alas! such was their hunger that they could not get up!

remedy! hunger not could rise Vulgar

The proverb says—Truth is not spoken behind one's back,

saying good words not behind-back men

"and that which is spoken behind a man, can be for no good!" and there

behind-back men no good-words further

is also the saying—"When the kite and the oyster struggle together, the

says kite oyster mutually-holding fisher-

"fisherman gains profit thereby!" it is so indeed!

man obtains profit is indeed!

No. 23.

The Horse, the Stag, and the Man.
Horse thinks revenge Stag enmity:

猪乸曰鷹心懷

不軌每每窺探

足下出行即欲

啖汝之子必須

看守為要猪初

未信及見鷹常

窺視遂信為真

於是各守栽子

一步不行以致

忍饑得病迨不

能起其猫則上

下得而取之始

知中猫之計無

如饑不能興俗

云好話不背人

背人無好話又

云鵲蚌相持漁

人得利是也

馬思報鹿仇

choo-moo, yuě, "Ying-sin hwae chū-na, yuēt, "Ying-sum wai

"pūh kwei! mei-mei kwei-tan
"pūt kwei! mooy-mooy kwei-tan

"tsūh-hea chūh-hing, tseih yūh
"tsuk-hu chut-hāng, tsik yuk

"tan joo-che tszé! peih-seu
"tām yū-che tszé! peet-sūy

"kan-show wei yaou!" Choo chōo
"hoan-sh'au wei yēw!" Chū chō

wē sin, keih kēen Ying cháng
mee sūn, kūp keen Ying sheoug

kwei-shē, suy sin wei chin:—
kwei-shee, suy sūn wei chūn:—

yū-she kō show tsae-tsze,
yū-she kok sh'au tsōy-tsze,

yīh poo pūh hing, ē-chē
yat poo pūt hāng, ee-chee

jin-kē, tīh-ping; tae pūh
yūn-kee, tūk-péng; toy pūt

nāng kē! ke Maou, tsīh shang
nāng hee! ke Maou, tsūk sheong

hea, tīh, urh tseu-che; chē
hu, tūk, e tsūy-che; chē

chē chūng Maou-che kē! woo-
chee chūng Maou-che kei! mau-

joo! 'gō pūh nāng hing! Sūh
yū! 'ngō pūt nāng hing! Tsuk

yun, "haou hwa pūh pei jin;
wūn, "hou-wa pūt puoy yūn;

"pei jin woo haou-hwa!" yew
"puoy yūn mou hou-wa!" y'ku

yun, "keūh, pang, seang-chē, yū-
wūn, "wūt, pōng, seang-chee, yū-

"jin tīh-lē!" shē yay!
"yūn tūk-lee!" shee yo!

Ma szé paou Lūh chow.
Ma szé pou Luk ch'au.

Upon Lingtae (spiritual terrace), a Horse and Stag used to roam

Ling-tae-upon Horse Stag together-

together. The Horse was continually receiving insults

roamed the Horse constantly received stag

from the Stag, and harboured resentment in his heart, but had

resentment heaped-up revenge in heart not

no way to revenge his wrongs. So he bethought himself, "I must

whereby recompense-return self-thought must-

"have man's assistance, and then I will be able to get rid

necessarily man strength then may now i.e. (bleach-white dissolve) (drawn)

"of my hatred: and with that he besought a military man

hatred so begged a military-man

saying, I the Horse have received insult from the Stag

saying Horse received stag insult long

"for a long time! the hatred within my breast, is difficult to be appeased!

indeed! this hatred hard dissolve beg

"I beg that you oh! valiant Sir, will avenge me of my enemy,

strong-sir for me retaliate-enmity

"and I (the Horse) will surely recompense you during my whole life!

Horse ought all-lifetime to-the-end make-re-

The Warrior said, if you really wish to have your grievances

military-man said you desire to right

"righted, you must listen to what I say, and adopt

injustice must-of-necessity words hear scheme

"my plan; permit me to bestride and manage you, and then it

follow permit me bestride-manage so

"will no doubt do!" The Horse said. "if I can only obtain your

may Horse said obtain good-man mutually-

"assistance Sir, I shall not shrink from fire or water!" There

help water fire not avoid nothing

was in fact nothing that he did not promise. The soldier immediately,

not promise military-man accordingly

procured a saddle and stirrups, which he bound upon his body,

bought saddle-stirrups bound his body

and further put an iron circle or bit in his mouth. From this time he rode him and

his mouth from this rode and

lashed him, and the agreement to revenge his wrongs

flogged him revenge-enmity's agreement

靈臺上馬鹿同

遊其馬每受鹿

欺積怨於心無

以報復自思必

須人力方可雪

恨乃求一武夫

曰馬受鹿欺久

矣此恨難消求

壯士為我報仇

馬當終身以報

武夫曰汝欲伸

冤必須言聽計

從任我驅使乃

可馬曰得君相

幫水火不避無

不應承武夫遂

置鞍蹬繫其身

上又以鉄環卸

其口從此騎而

鞭之報仇之約

Ling-tae-shang Ma, Lüeh, tung
Ling toy-sheong Ma, Luk, tung

yew. Ke Ma mei show Lüeh
y'au. Ke Ma mooy sh'au Luk

kē, tseih yuen yü sin, woo
hee, tsik yüne yü sin, mou

ē paou-füh! tszé-szé, "peih-
ee pou-fook! tszé-szé, "peel-

"seu jin-leih, fáng ko seu
"sü yün tik, fóng ho seut

"hän;" nae kēw yih woo-foo,
"hän;" nai k'au yat mnu-foo

yuě. "Ma show Lüeh kē kew
yuel, "Ma sh'ou Luk hee k'au

"ē! tsze hän nán seaou! kew
"ee! tsze hän nán sēw! k'au

"chiwang-szé wei wō paou chow,
"chóng-szé wei 'ngō pou-ch'au,

"Ma tang chung-shin ē paou!"
"Ma tóng chung-shün ee pou!"

Woo-foo yuě. "joo yüh shin
Moufoo yuel, "yü yuk shün

"yuen, peih-seu yen ting, kē
"yüne, peet-sü, yeen ting, kei

"tsung:—jin wō keu-shē, nae
"tsung:—yün 'ngō k'au-shei, nai

"kō!" Ma yuě "t'ih keun seang-
"hū!" Ma yuel, "t'ik k'ün seang-

"pang, shwny hō p'ü pē!" woo
"pong, shuy fō p'üt pē!" mou

pih ying ching. Woo-foo suy
p'üt ying-shing. Mou-foo suy

chē gan-täng kē ke shin-
chē oau-täng hei ke shün-

shang, yew ē tēh-hwan hân
sheong, y'au ee teel-wan hân

ke kow; tsung tszé. kē urh
ke k'au; tsung tszé, k'au e

p'ien che! paou-chow-che yō
p'ien che! pou-ch'ou-che yok

was never brought forward at all! The Horse repenting

never-not introduced Horse repenting

of his folly said, "formerly I was insulted by the Stag and even that

said before received stag insult still

"was hard to bear: now I am bestrode by Man and am

not could bear now receive man

"his slave for ever! my repentance is alas! ride all-lifetime slave-degrade repent

"unavailing! yes indeed! I ought not to have

not come-up-to alas! very indeed! man

"availed myself of the power of man!" strength's not may borrow truly.

No. 22.

The Bear and the Bees.

Bees sting Bear.

During the reigns of Yu and Shun there was perfect peace in the Empire.

Yu Shun the-time-of Heaven-below perfect-

and in spring-time the flowers and trees displayed an exuberant foliage.

peace spring-time flowers-trees flourishing-

(Under these circumstances) a Bear went to take a ramble outside the

abundant Bear roamed by country-

city, when most unexpectedly he got stung by a

beyond suddenly received Bee sting one

Bee! as it gave him a deal of pain he could not repress his

puncture aching-extremely rage not might

rage, so he went in quest of their hive loose accordingly sought their nest-heap

and completely overturned and destroyed it. Upon this the whole of the Bees

and subverted-overturned-it all Bees

sallied forth, and (forming as it were) a circle round him, stung him (most cruelly).

sallied-en-masse encircled and stung him.

(With all his efforts) he could not brush them off, so repenting

brush-away not change so repenting

he exclaimed, "I wished to satisfy my hate for the single sting I received,

said wished vent one sting's

"and on the contrary I have brought upon me the evil of ten

hatred contrary receive ten-thousand stings's

"thousand!" The Lun-yu (i. e. sayings of Confucius) says, "if you do not suffer

damage Lun-yu says little not

絕不提及馬悔

曰前受鹿欺尚

不能忍今受人

騎終身僕僕悔

無及矣甚矣人

力之不可藉也

蜂針入熊

虞舜間天下太

平春間花木茂

盛人熊遊於郊

外忽被蜂針一

口痛甚怒不可

解遂尋其巢壘

而傾覆之衆蜂

擁出圍而針之

掃除不迭乃悔

曰欲洩一針之

恨反受萬針之

害論語云小不

tseuě-püh tē-keih! Ma hwuy
tseut-pūt lei-küp! Ma fooy

yuě, "tsēen show Loh kē, shang
yuē, "tseen sh'au Luk hee, sheeng

"püh näng jin; kīn show Jin
"pūt näng yün; kām sh'au Yün

"kē, chung-shin püh-püh; hwuy
"kāy, chung-shün pook-pook; fooy

"woo keih ē! Shin ē! jin
"mon kūp ee! Shūm ee! yün

"leih che, püh kō tseih yay!"
"lik-che, pūt hō tsik ya!"

Fung chin Jin-heung.
Fung chūm Yün-hung.

Yü Shun kēen, tēen-hea tae-]
Yü Shun kan, teen-ha tai.

ping, chun-kēen hwa-mūh mow-
ping, chun-kan fa-muk m'au-

shing. Jin heung yēw yū keaou-
shing. Yün-hung y'au yū kaou-

wae, hwūh pē fung-chin yih
'nguy, fūt pee fung-chūm yat

kow; tung-shin, noo pūh ko
h'au; tung-shūm, nou pūt ho

keae! suy tsin ke chaou-luy,
kai! suy tsām ke chaou-luy,

urh king-fūh-che! Chung fung
e king-fook-che! Chung fung

yung chūh, twan urh chin-che;
yung-chut, tūne e chūm-che:

saou-choo pūh tēē, nae hwuy
sou chū pūt teet, nai faoy

yuě, "yūh sēē yih chin-che
yuē, "yuk seet yat chūm-che

"hān, fān show wan chin-che
"hūn, fān sh'au man chūm-che

"hae!" Lun-yū yun, "seao pūh
"hoy!" Lun-yū wūn, "sēw pūt

"a little with patience, you will thereby
"bring about a great disorder!" How
patient then disorder great plan. The

perfectly true this is!
truthful-ness indeed!

No. 25.

The Gardener, the Huntsman and Hare.
Hunts-man expels Hare.

At the bottom of the Go me mountain was
an ancient
Go-me-hill-below had old

garden, within which lived a Gardener, who
planted and
garden inside had flower-artificer planted-

reared all kinds of trees and shrubs, and who
prepared and looked after all kinds of [ers-
reared trees-shrubs prepared-arranged flow-
flowers and herbage. Every thing was most
properly arranged, but, fie upon it!

grass very classed-as made-proper only
was a Hare, which was continually coming
and treading
hate! wild-hare constantly coming tread-

down the tender plants, and there seemed
to be no way of preventing
trample tender pistils no remedy restrain-
him! accordingly he (the Gardener) invited
a Huntsman to come to

stop accordingly request Hunts-man come
his garden, to drive out the Hare. The
Huntsman
garden drive-out the Hare Hunts-

proudly put on his armour and mounted
his
man proudly put-on armour mounted

steed, he slung his bow and stuck arrows
(in his quiver,) and brought
horse suspended bow inserted arrows next

in his train a pack of hunting-dogs; and
thus with a most majestic air
brought hunting-dogs a pack majestic-

entered the garden. The hounds in a pack
went searching and rooting every where,
air entered garden pack-dogs crowding-
they ran about helter skelter with unbridled
license, so that

[pidly
hurrying searched-caught great license ra-
all which before were flowers and shrubs,
were now
propelled what had flowers-shrubs made
trodden into a perfect waste! The Gar-
dener

's trodden-trampled a void artificer

忍則亂大謀其

信然矣

獵戶逐兔

峨嵋山下有故

園中有花匠種

植樹木調理花

草甚屬整齊惟

恨野兔常來踐

踏嫩蕊無法禁

止遂請獵戶到

園驅逐其兔獵

者昂然披掛上

馬懸弓挿箭隨

帶獵犬一隊威

風入園羣犬紛

紛撲捕大肆奔

逐所有花木為

之踐踏一空匠

"jiu, tsih lwan ta mow!" ke
"yün, tsük lunc tai n'au!" ke

sin-jen ē!
sün-yeen ee!

Lëë-hoo chüh Too.
Leep-oo chök Tou.

'Gō-mē-shan-hea yew koo
'Ngū-mei-shan-ha y'au koo

yuen; chung yew hwa-tseang chūng-
yūne; chung y'au fa-tseong chūng-

chih shoo-müh, teaou-lē hwa-
chik shū-muk, lēw-lee fa-

tsaou: shūn shūh ching-tsē! wei
tsou: shūm shuk ching-tsei! wei

hān yāy-too, chang lae tsēen-
hūn yuy-tou, sheoug loy teen-

tā nūn-juy, woo-fā kin-
tap nūne-guy, mou-fal kām-

chē! suy tsing Lëë-hoo taou
chee! suy tsing Leep-oo tou

yuen, keu-chüh ke 'Too. Lëë-
yūne, kūy chök ke Tau. Leep-

chay 'gang jen pē kwa sháng
chay 'ngóng-yeen pee kwa sheong

ma, heuen kung chā tsēen, suy
ma, yūne kung chāp tseem, suy

tae lëë-keuen yih tuy, wei-
tai leep-hūne ynt tuy, wei-

fung jūh yuen; keun keuen fūn-
fung yāp yūne; kwün-hūne fūn-

fūn sow-poo, ta-szé pūn
fūn s'au-poa, tni-szé pūn

chō, sō yew hwa-müh, wei-
chōk, shū y'au fa-muk, wei-

che tsēen-tā yih kung! Tseang
che tsēen-tāp yat hūng! Tseong

repenting said, "the damage which the
"Hare did me during

repenting said Hare's do hurt

"the whole year, was not so great as what
"the Huntsman has done me

one year not as Hunt-er

"in the course of a moment! but alas! my
"repentance is of no avail!"

one instant repent not come-up alas!

The proverb says, "Wishing to avoid a
"wasp's sting, he on the other hand

Common say because avoided wasp sting

"got bit by a Tiger!" it is so indeed!

contrary received tiger bite is indeed.

No. 26.

The Belly and Members.

Four-Members rebel.

One day the Four Members bound them-
selves together by oath, [(by oath)]

One day Four-Members together-contracted

saying, "We the Four Members do daily
"suffer a deal

saying we pr. p. Four Members day-

"of misery! As for the eatables which we
"obtain,

by-day trouble-misery that-which obtain's

"these entirely revert to the Belly, and for
"as much, difficult it is

eatables entirely return belly anger

"to pacify our indignation! Moreover
"the Belly

very difficult even more-over Bel-

"has not got the slightest duty to perform!
"he utterly

ly also-not have business alone

"depends upon our exertions! after this
"then

waits our pr. p.'s strength this-

"we hereby swear that we shall not exert
"ourselves

after we swear not for

"in his behalf, and then we shall see how
"(he will get on without

him put-forth strength see him as-

"us!") Upon that the legs crossed them-
selves, while the hands clasped

how, there-upon foot laid-down hands

each other, and thus they quietly passed some
ten days or so, until they gradually [ally

gathered-up inactive-ly passed decade gradu-

found themselves weak and emaciated, so
much so

adverted emaciated-weak very proceed-to not

悔曰兔之爲害

一年不若獵者

一刻悔無及矣

俗云因避蜂針

反被虎咬是也

hwuy yuě, "Too-che wei hae
fooy yuet, "Tou-che wei hoy

"yih nēen, pūh jō Lēē-chay
"yat neen, pūt yok Leep-chay

"yih kīh! hwuy woo keih ē!"
"yat hāk! fooy mou kūp ee!"

Sūh yun, "Yin pē Fung chin,
Tsuk wīn, "Yūn pee Fung chin,

"fan pē Hoo yaou!" shē yay!
"fan pee Foo'ngaou!" shee ya!

四肢反叛

Szé-chē fan-pwan.

Szé-chee fan-poon.

一日四肢會盟

Yih jīh Szé-chē hwuy-ming,
Yat yat Szé-chee ooy-mǎng,

曰吾等四肢日

yuě, "Woo-tǎng Szé-chē, jīh-
yuet, "'Ng-lǎng Szé-chee, yat-

逐辛苦所得之

"chūh sin-koo! sō tīh-che
"chok sūn-foo! shō-tūk che

食盡歸肚腹氣

"chīh, tsin kwei Too-fūh; kē
"shik, tsūn kwei Tou-fook; hee

甚難平而且肚

"shin nan ping! urh-tseay, Too-
"shūm nán ping! ee-chāy, Tou-

腹並非有事專

"fūh ping-fē yew szé; chuen
"fook ping-fee y'au szé; chūne

待我輩之力此

"tae wō-peī-che leīh! tsze-
"toy 'ngū-pooy-che lik! tsze-

後我等誓不爲

"how, wō-tǎng shē pūh wei
"h'au, 'ngō-lǎng shēi pūt wei

他出力看他如

"ta chūh-leīh, kan ta joo-
"ta chut-lik, hoan ta yū-

何於是足蹠手

"hō!" Yū-she tsūh keaou, show
"hō!" Yū-she tsuk hēw, sh'au

歛寂然經旬漸

lēen, tseīh-jen king seun, tsēen
leem, tsik-yeen king tsun, lseem

覺癯弱甚至不

keō keu-jō; shin chē pūh
kak kūy-yōk; shūm chee pūt

that they could not get up or move! little
did they know,
able rise-stir and-indeed not know

that in order to turn the services of the Four
Members to useful account,
Four-members 's there fore circulate-

were it not that the Belly ruled and presided
over the whole,
use p. d. p. if not heart-bowels govern

they could not stir a step! The Belly had
not as yet
them not move indeed Heart-bowels

received the slightest hurt, while the Hands
and Feet
not-yet wounded and hands feet before

were long already dead! This then applies
to the men of this
already dead! ns world-men

world:—to those who will not give obedience
to the magistrates.
not submit mon-darius p. d. p. this

The (old) books say, "Were there no wise
"men, there would not be wherewithal
also Book says not superior-man

"to rule the ignorant men: and were there
"no ignorant men, it would be
not govern rude-man not rude-

"impossible to support the wise men!"
this then is just
man not support superior-man then

the same saying also. And it is further said
"when members
this 's saying also further, says

"of the same family quarrel among them-
"selves, is it not indeed [not
calamity rises inner-walls(i. e. relatives) how

"to be lamented!"
lamented indeed! ?

No. 27.

The Fox and Raven.

Crow Fox.

The Raven by nature is not a singing bird.
One day

Crow originally not skilled to-sing one

while holding some sweet morsel or other
in her bill, she had

day mouth held eat-able securely

snugly perched herself on the top of a tree,
when just in the nick of

perched tree-upon aprapos had hungry

time there was a hungry Fox, who seeing
her, wished to get possession

Fox see her desired snatch the

能起動而不知

四肢之所以運

用者非心腹主

之不行也心腹

未傷而手足先

已死矣如世人

不服官府者此

也書云無君子

莫治野人無野

人莫養君子即

此之謂也又云

禍起蕭牆豈不

惜哉

nǎng kē tung! urh pūh 'chē,
nǎng hec-tung! ee pūt chee,

szé-chē-che sō ē yun-
szé-chee-che shū ee wūn

yung-chay, fē Sin-fūh choo
yung-chay, fē Sum-fook chū

che. pūh hing yay! Sin-fūh
che, pūt hǎng ya! Sun-fook

wē shang. urh show, tsūh, sēn
mee sheon, e sh'au, tsuk, seen

ē szé ē! Jōo shē-jīn
ee szé ee! Yū shei-yūn

pūh fūh kwan-foo-chay, tszé
pūt fook koon-foo-chay, tszé

yay! Shoo yun, "weo keen-tsze,
ya! Shū wān, "mou kwān tsze,

"mō chē yāy-jīn; woo yāy-
"mok chee yāy-jūn; mou yāy-

"jīn, mō yang keen-tsze;" tsēih
"yūn, mok yang kwān-tsze;" tsīk

tszé che wei yay. Yēw yur,
tszé che wei ya. Y'au wān,

"hō kē seaou-tseang, kē pūh
"wō hee sēw tseong, hee pūt

"sēih tsae!"

"sik tsay!"

鴉獺

Ya, Hoo.

Ah, Oo.

鴉本不善鳴一

日口啣食物穩

棲樹上適有餓

狐見之欲奪其

Ya pūn pūh shen ming. Yīh
Ah poan pūt sheen ming. Yat

jīh, kow hān chīh-wūh, wān
y'at, h'au hām shīk-mūt, wān

tsē shoo-shang; shīh yew 'gō
tsēi shū-sheong; shīk y'au 'ngō

Hoo kēen che, yūh tō ke
Oo keen che, yuk tūte ke

of her fool but had no way of putting his intentions in execution; so he
could not where'ly make plan so

he thought himself of a trick and said, "I
 "have heard that your honour warbles
produced a scheme saying hear Prior-

"most enchantingly 'The nymph in radiant robes and feathered
born have radiant clothes feather garments

"garh" and I have come with no other
 "intention than just to hear that goddess-
's wonderful purposely come one listen

"song, thereby to recreate my untaught
 "ear!"
gentle ballad whereby tranquilize vulgar ear

"Pray do not on any account refuse me!"
 The Raven believed
happily do't see-decline crow believed

that it was indeed so, and could not contain
 herself for joy.
was so joy not self-overcome

so she accordingly commenced to sing and
 opened wide her bill; upon which
accordingly began sound opened mouth the

her sweet morsel fell to the ground!
ent-able already escaped-fell!

The Fox picked it up, and thus addressed
 her,
Fox then picked-up it addressing crow

"after this, should any one laud and com-
 "mend your Honor
snid afterwards have praise Prior-

"as a good singer, do not upon any account
 "believe him;
born sing p. d. p. urgently do't believe

"depend upon it he must have private rea-
 "sons for doing so!" The proverb
them must have reason indeed vulgar

says, "we must be on our guard against
 "flattery, lest that it be held out to us
saying sweet words must guard are

"as a bait!" this is just so!
bait this then

No. 28.

The Tailor and Mountebank. [play-plans.]
Tailor (lit, cut out and sew) Juggler (lit,

(Once upon a time) a Tailor with a Mountebank were discussing
Tailor mechanic with M. unte-

the affairs of this (ever-varying) world. [ness
bank person compared-discussed world-busi-

食無以爲法乃

生一計曰聞先

生有霓裳羽衣

之妙特來一聆

仙曲以清俗耳

幸勿見却鴉信

爲然喜不自勝

遂開聲張只其

食物已脫落矣

狐則拾之謂鴉

曰將來有羨先

生唱者切勿信

之必有故也俗

云甜言須妨是

餌此也

裁縫戲法

裁縫匠與變戲

法者評論世事

chih, woo ē wei fū! nae
shik, mou ee wei fat! nai

fāng yīh kē, yuē, "wān sēn-
shang yat kei, yuet, "mūn seen-

"sāng yew? 'nū-chang yū-ē'-
"shang y'au 'ngei-sheong yū-ē'-

"che meau! tīh lae yīh ling
"che mēw! tūk lay yat ling'

"sēn keuh, ē tsing sūh urh!
"seen lūk, ee tsing tsuk ēē!

"hīng wūh kēn-keū!" Yā sin
"lāng mūt keen-kéuk!" Ah-sūn

wei jen, hē pūh tsze-shing!
wei yeen, hee pūt tsze-shing!

suy kae shing, chang kow: ke
suy hoy shéng, chéong h'au; le

chih-wūh ē tō-lō ē!
shik-mūt ee tūte-lok ee!

Hoo tsīh shīh che, wei Ya
On tsūk shūp che, wei Ah

yuē, "tseang-lae yew sēn sēn-
yuet, "tseong-lay y'au sēn seen-

"fāng chang-chay, tsē wūh sin
"shang cheong-chay, tseet mūt sūn

"che! peih yew koo yay!" Sūh
"che! peet y'au koo ya!" Tūk

yun, "tēen yen, seu fāng she
nūn, "teem yeen, sūy fōng she

"urh;" tsze yay!
"nee;" tsze ya!

Tsae-fung, Hē-fū.
Tsoy-fung, Hee-fut.

Tsae-fung-tseang yū Pēn-hē-
Tsoy-fung-tseong yū Peen-hee-

fū-chay ping lun shē-sze.
fut-choy ping-lun shei-sze.

"alas for me!" said the Tailor, "I only
"know how to cut-out and
mechanic said I only understand cut-out

"sew, and am good for nothing else! dif-
"ficult will it be therefore for me
sew other not that-which excel difficult

"to take care of myself! how can I be com-
"pared with you Sir, who possess many
by which self-defend how as foot-below (i. e.

"talents and can put your hand to any-
"thing! surely you have no occasion
you sir) many talents many trades certainly-

"for anxiety!" Said the Mountebank to
him
really not guard Juggler said

"Do not (my friend) be under any alarm!
"I must surely show you some
you do't grieve I ought communicate

"plan of getting along!" So he took one
or two easy (tricks.)
you plans accordingly took one

and taught them to him.
two easy-learn-ones taught him

Most unexpectedly a year of dearth and
famine ensued,
suddenly met year-season famine-barren

and the people of the land being poor and
wretched, for ten successive
men-people distress-misery the Jug-

days the Mountebank could turn his talent
to no account;
gler-man pass-decade not proceed-

on the other hand, the Tailor being a per-
son of whom the world
market but Tailor-mechanic finally

under all circumstances stood in need, could
still manage to
being age that-which must-necessary still

get a bellyful; and it so happened that the
(clever) Mountebank was
could paste-fill-mouth with-that Jug-

compelled, contrary to his expectations, to
beg assistance from the Tailor (whom
gler-person contrary begged from mechanic
he before despised!) The proverb says-
"Better know one Trade well, than
man vulgar saying hundred trades not

"have a smattering of a hundred!" It is
indeed so!
as one trade well-skilled is indeed

No. 29,

The Dyer and Fuller.
Wash Dye cloth each profession.

匠曰我只會裁

縫別無所長難

以自護何如足

下多才多藝定

自不妨戲者曰

汝勿憂吾當授

汝方法遂將一

二易學者教之

忽遇年歲饑荒

人民困苦其戲

法者經旬不發

市而裁縫匠究

係世所必需尚

能糊口於是戲

法者反求于匠

人俗云百藝無

如一藝精是也

洗染布各業

Tseang yüě, "wō chih hwuy tsae-
Tseong yüel, "'ngō chik ooy tsay-

"fung! pēē woo so chang, nan
"fung! peet mon sho cheong, nan

"ē tszé-hoo! hō joo tsùh-
"ce tsze-oo! hō yū tsuk-

"hea, tō tsae, tō ē! tīng-
"ha, tō tsay, tō 'ngei! tīng-

"tsze pūh fāng!" Hē-chay yüě,
"tsze pūt fōng!" Hē-chay yüel,

"joo wūh yēw! woo tāt show
"yū mūt y'au! 'ng lōng sh'au

"joo fang-fā!" suy tseang yīh,
"yū fong-fat!" suy tseong yat,

urh, ē-heō-chay keaou che.
ce, ēē-hoak-chay kaou che.

Hwūh! yū nēen-suy kē-hwang!
Fūt! yū nēen-suy kē-fōng!

jin-min kwān-koo, ke Hē-
yūn-mūn kwūn-foo, ke Hē-

fā-chay, king-seun pūh fā-
fat-chay, king-tsun pūt fat-

shē! urh Tsae-fung-tseang kēw
shee! e Tsay-fung-tseong k'au

he shē so peih-seu, shang
hei shē sho peet-sūy, shēong

nāng hoo-kow :-yū-she Hē-
nāng oo-h'au :-yū-she Hē-

fā-chay fān kēw yū Tseang-
fat-chay fān k'au yū Tseong-

jin! Sūh yun, "pīh ē, woo
yūn! Tsuk wūn, "pāk 'ngei, mon

"joo yīh ē tsīng," shē yay!
"yū yat 'ngei tsīng," shee ya!

Sē, Jen poo, kō nēē.
Sei, Yeem poo, kok yeep.

(The professions of) bleaching and dyeing are not carried on

Wash cloth with dye clothes each

on the same principle. One day a Fuller
not same road (or principle) one day Wash-

and Dyer were holding a consultation together, when (the latter)
er with Dy-er con-sulted

thus remarked, "Why should not you and
"I carry on our business

saying how nat you I together

"in company? would not this still further
"increase our friendship and

business how not still-more be near-

"intimacy!" The Fuller replied, "as
"you and I do not conduct our

secret Wash-er said you I

"business on the same principle, we can
"never mutually agree upon the

not same road not mutually make

"same plan; for after I had in the course
"of my profession washed my cloth

scheme in-its-nature I wash cloth's-

"snowy white without a flaw, and unsul-
"lied by

after snow white no flaw one

"a single speck;" behold! were it (i. e.
"my cloth) only

dust nat sully how know one

"to pass thro' your hands, there would not
"be a

pass-thro' your hands finally not one

"particle of it's original color remaining!
"the hatred in which

hair original color! I already

"I hold (your profession) has already en-
"tered my very bones and marrow;

hatred entered bones-marrow still wish

"and can you still wish us to carry on bu-
"siness together pray?" Mencius says,

together business eh? Mäng-tsze says

"The man who makes arrows, is only
"alarmed lest they may not wound

arrow-man only fears not wound

"men; while he who makes armour, alone
"feels afraid lest men may be

man armour-man only fears wound

"wounded;"—and what is there in this
to cause surprise?

man and what strange eh?

No. 30.

The Iron pot and the Earthen pot.
Earthen Iron pots together journey.

洗布與染衣各

不同道一日洗

者與染者商議

曰何不你我同

事豈不更為親

密洗者曰你我

不同道不相為

謀原我洗布之

後雪白無瑕一

塵不染豈知一

經汝手竟無一

毫原色矣吾已

恨入骨髓尚欲

同事乎孟子云

矢人惟恐不傷

人函人惟恐傷

人又何怪乎

瓦鉄缸同行

Sē poo, yū Jen ē, kō

Sei poo, yū Yeem ee, kōk

pūh tung taou. Yīh jīh Sē-

pūt lung tou. Yat yat Sei-

chay yū Jen-chay shang-ē,

chay yū Yeem-chay sheong-ee,

yuē, "hō pūh nē, wō, tung

yuē, "hō pūt nē, 'ngō, tung

"szé? kō pūh käng wei tsin-

"szé? hee pūt käng wei tsün-

"meih!" Sē-chay yuē, "nē, wō,

"mūt!" Sei-chay yuē, "nē, ngō

"pūh tung taou, pūh seang wei

"pūt lung tou, pūt seong wei

"mow:—yuen, wō sē-poo-che-

"m'au:—yūne, ngō sei-poo-che-

"how, 'seuē pīh woo hea, yīh

"h'au, 'seut pak mou há, yat

"chín pūh jen'; kē chē yīh

"chün pūt yecm'; hee, chee yat

"king joo show, king woo yīh

"king yū sh'au, king mou yat

"haou yuen sih ē! Woo ē

"hou yūne shik ee! 'Ng ee

"hän jūh küh-suy, shäng yūh

"hün yap kwüt-suy, shéong yuk

"tung szé hoo?" Mäng-tsze yun,

"tung szé oo?" Mang-tsze wūu,

"shē-jīn wei kung pūh shang

"chee-yūn wei hung pūt sheong

"jīn; hān-jīn wei kung shang

"yūn; hām-yūn wei hung sheong

"jīn;" yēw hō kwae hoo?

"yūn;" y'au hō kwai oo!

Wá, Těē käng, tung hing.

'Ngá, Teet kóng, tung häng.

A long time ago, when the Great Emperor
Yu was draining off the
Of-old Ta Yu drained-off water Sze

waters, & the rivers Sze & Hwae were boiling
and bubbling (like two cataracts); [*abrupt-*
Hwae bubbling-up-billows received water

(it so happened) that a couple of pots, one of
Earth and the other of Iron were suddenly
go-away Earthen Iron two jars drifting

swept away, and they drifted with the current,
quite unable to control their headlong course!
current no master (or not govern) the Iron jar

The Iron pot addressing the Earthen pot
said, "I observe
addressing Earthen-jar said I see

"that your frame of body is by no means
"strong! why then
your body not firm how not

"not travel together with me side by side?
with me one-at-same time together-walk

"the one being thus supported by the other,
"we should most probably avoid
that this mutually-relying very-likely

"the risque of damage!" The Earthen
pot declined his proposal saying,
not lose Earthen-pot excused saying

"altho' Your Honor has no doubt the
"kindest intentions in the world, [*intention*
foot-below (i. e. You Sir) al-though good in-

"yet hard and soft cannot well unite to-
"gether:—
only hard soft not may together

"I very much fear that a rush of the
"foaming torrent would cause us
rise fear fierce stream one come

"to resemble too closely the egg that
"knocked herself against a stone,
finally as by-means-of egg knock stone

"when my (frail) body could not but be
"broken!"
my body must-ought broken indeed!

The proverb says, "it is difficult for hard
"and soft (to fight) shoulder
Common say soft hard difficult to

"to shoulder; and strong and weak ought
"not to engage together
at-once shoulder strong weak not may

"in the same affair:"—this then is just
the moral of
together business just this 's say

the Fable.
also.

No. 31.

The Fox and the Goat.
Fox with Goat.

昔大禹治水泗

淮騰湧被水衝

出瓦鉄二缸飄

流無主其鉄缸

謂瓦缸曰吾視

汝體不牢何不

與我一並同行

彼此相依庶幾

勿失瓦缸辭曰

足下雖然好意

但剛柔不可並

立恐猛流一來

竟如以卵擊石

我身必當破矣

俗云軟硬難以

並肩強弱不可

同事即此之謂

也

狐與山羊

Seih, Ta-Yü chē shwuy, Sze,
Sik, Tai-Yü chee shuy, Sze,

Hwae, täng-yung; pē shwuy chūng-
Wai, lǎng yung; pee shuy chǎng-

chuh, Wa, Tēē, urh kǎng; peau
chut, 'Nga, Teet, ee kǎng; pēw

lěw, woo choo! Ke Tēē-kǎng
l'au, mou chū! Ke Teet-kǎng

wei Wa-kǎng, yuē, "woo shē
wei 'Nga-kǎng, yuē, "'ng shēc

"joo tē pūh lau:—hō pūh
"yū tēi pūh lau:—hū pūh

"yū wō, yīh ping tung-hing?
"yū 'ngō, yat-ping tung-hǎng?

"pē, tszé, seang-ē, shoo-kē
"pee, tszé, seong-ee, shū-lee

"wūh shīh!" Wa-kǎng tszé, yuē,
"mūt shāt!" Nga-kǎng tszé, yuē,

"tsūh-hea suy-jen haou ē;
"tsuk-ha suy-yeen hou ee;

"tan, kǎng, jow, pūh kō ping
"tan, kǎng, y'au, pūh hū ping

"lēih:—kung mǎng lěw yīh lae;
"lap:—hung mǎng l'au yat loy,

"king, joo ē lwan, keih shīh;
"king, yū ee lūne, kik shék;

"wō shin peih-tang pō ē!"
"'ngō shūn peet-long pō ee!"

Sūh yun, "juen, gǎng, nán ē
Tsuk wūn, "yūne, gǎng, nán ee

"ping-kēen:—kéang, jō. pūh kō
"ping-keen:—kēong, yòk, pūh hō

"tung szé"; tsēih tszé-che wei
"tung szé"; tsik tszé-che wei

yay!
ya!

Hoo, yū Shan-yang.
Oo, yū Shan-yaong.

A Fox passing an old well under a hill,
Fox passing hill-side old well

saw that the water was beautifully clear,
and being thirsty,
seeing the water very pure thirsty

wished to drink of it; so he forthwith gave
a spring, and
wished drink it so leaped-body

descended into the well. After that he had
finished drinking, he found
dropped-down well drinking finished not could

that he could not ascend again! Just as
he was in a sad flutter,

go-up just was hurry-confusion suddenly

most unexpectedly a Goat passed bye, upon
which the Fox called out
had Goat pass-bye Fox

loudly, and said in a tone of admiration,
"truly this is
accordingly great sound admiring said truly

"most excellent water! sweet it is and cool
"besides!
good water sweet and-besides cool

"for any sake let your Honor make haste
"and give it a trial!"
you-sir quickly come one prove

The Goat also gave a leap and entered the
well.
Goat further incited-leaped entered well

After he had quaffed, he found in like man-
ner that he could not ascend
drink after also not could go-up

again, upon which the Fox said "your
"Honor has got two horns,
Fox said you-sir have two

"it is therefore very easy to pull you up
"by them;
horns easy by pull-to-pull-up please

"please then to lean against the side of the
"well, so as to form a sort
recline by well-side by-means-of body

"of ladder by means of your paws and
"body; allow me
hands make ladder cause me before

"to ascend first, when afterwards (you
"know) I can draw you up
ascend afterwards pull-up you may

"(so conveniently!) The Goat believed
him, and complied with his request.
indeed Goat believed and acceded-to him.

The Fox then having ascended first, the
Goat said to him,
Fox then before ascended Goat said

"come quickly (if you please) and pull me
"me up!" The Fox replied
fast come pull-up me Fox said

狐過山邊古井

見其水甚清渴

欲飲之遂聳身

落井飲畢不能

上正在忙亂忽

有山羊經過狐

遂大聲羨曰真

好水甘而且涼

足下快來一試

羊又聳跳入井

飲後亦不能上

狐曰足下有兩

角易于扳援請

伏于井傍以身

手作梯使吾先

上然後援汝可

也羊信而從之

狐則先上羊曰

快來援我狐曰

Hoo kwō shan-pēen koo tsing,
Oo kwō shan-peen koo tseng,

kēen ke shwuy shīn tsing, kō
keēn ke shuy shūm tsing, hoat

yuh yin che; suy, sūng-shīn,
yuk yūm che; suy, sūng-shūn,

lō tsing. Yin pēih, pūh nāng
lok tsēng. Yūm pūt, pūt nāng

shāng. Ching tsae māng-lwan, hwūh
sheong. Ching tsoy mōng-lūn, fūtt

yew Shan-yang king-kwō; Hoo
y'ou Shan-yaong king-kwo; Oo

suy tá shing, sēen yuē, "Chin
suy tai shing, seen yuel, "Chūn

"hao shwuy! kán, urh-tseay leang!
"hou shuy! kum, ee-chāy leong!

"Tsūh-hea kwae lae yīh shē!"
"Tsuk-ha fai loy yat shee!"

Yang yew sūng-teaou jūh tsing.
Yaong y'au sūng-tēw yap tseng.

Yin how, yīh pūh nāng shang;
Yūm h'au, yīk pūt nāng sheong;

Hoo yuē, "Tsūh-hea yew leang
Oo yuel, "Tsuk-ha y'au leong

"keō, ē yū pan-hwan; tsing
"kōk, ee yū pan-woon; tsing

"fūh yū tsing-pang, ē shīn
"fook yū tseng-pōng, ee shūn

"show tsō tē; szé woo sēen
"sh'au tsok lei; szé 'ng sēen

"shang, jen-how hwán joo kō
"sheong, yeen-h'au woon yū hō

"yay!" Yang sín, urh tsung che.
"ya!" Yaong sūn, e tsung che:

Hoo tsīh sēen shang; Yang yuē,
Oo tsūk seen sheong; Yaong yuel,

"kwae lae hwán wō!" Hoo yuē,
"fai loy woon 'ngō!" Oo yuel,

"with a beard so long as your's, how happens it that your com-
your's beard very long why

"mon-sense is so very scanty! If you
only had
the wisdom's short!! if

"half as much mother-wit about you as you
have of beard,
possessed wisdom as beard one half

"what difficulty would you have in finding
your way
's long what difficulty go-out this

"out of this well pray? since then you
have no plan for
well eh? Since not go-out well

"getting out of the well, you ought not
upon any account rashly to have
's plan not ought rash-ly

"gone into the well; so good-bye to you!
"good-bye!"
enter well good-bye! fare-well!

By this we may see the truth of the remark
that "a man's knowledge
may see pass-thro' one business lengthen

"is very much sharpened by (dear-bought)
"experience." The proverb says,
one knowledge is indeed common saying

"Before entering any place, think first how
"you may get out of it again:"

not calculate enter before calculate go-out
and it further says, "before you buy a
"thing, consider previously if you
further say not calculate buy first

"will be able to sell it again;" and is not
"this exactly the case?
calculate sell not the so eh?

No. 31.

The Dog in the Manger.
Cow Dog together-herd.

Beyond Ta hwang shan (i. e. the hill of
great dearth) a Dog was
Ta-hwang mountain beyond Dog sale

sitting among a heap of green grass, and
seeing an Ox approach
green grass midst saw Cow come

who seemed inclined to eat of the grass, he
(the Dog)

wished gnaw the grass the Dog
guarded it and barked at the Ox, and fur-
ther assumed an air

guarded and barked-at him very hard
as if he intended to bite him. The Ox
desire bite-him appearance the Cow

汝之鬚甚長何

其智之短也若

得智如鬚一半

之長何難出此

井乎既無出井

之法不應遽自

入井請罷請罷

可見經一事長

一智是也俗云

未算入先算出

又云未算買先

算賣不其然乎

"joo-che seu shin chang, hō
"yū-che soo shūm cheong, hō

"ke chē-che twan yay! jō
"ke chee-che tūne ya! yak

"tīh chē, joo seu, yīh pwan-
"tūk chee, yū soo, yat poon-

"che chang, hō nan chūh tsze
"che cheong, hō nan chut tsze

"tsing hoo? kē woo chūh tsing-
"tséng oo? kē mou chut tséng-

"che fā, pūh ying keu-tsze
"che fat, pūt ying kūy-tsze

"jūh tsing! tsing pa! tsing pa!"
"yap tséng! tsing pa! tsing pa!"

Kō kēen, "king yīh szé, cháng
Ho keen, "king yat szé, chéong

"yīh chē," shē yay. Sūh yun.
"yat chee," shee ya. Tsuk wūn,

"wē swan jūh, sēen swan chūh;"
"mee sūne yap, seen sūne chut;"

yew yun, "wē swan mae, sēen
y'au wūn, "mee sūne mai, seen

"swan mae:"—pūh ke jen hoo?
"sūne mae:"—pūt ke yecn oo?

牛狗同羣

'Nēw, Kow, tung-keun.
'nGau, K'au, tung-kwūn.

大荒山外狗坐

青草中見牛來

欲齧其草其狗

守而吠之至有

欲咬之狀其牛

Ta-hwang-shan wae, Ków tsō
Tai-fōng-shan 'ngoy, K'au tsō

tsing tsaon chung; kēen 'Nēw lae,
tsing tsou chung; keen 'nG'au lay,

yūh yaou ke tssou, ke Kow
yuk 'ngát ke tson, ke K'au

show, urh fē-che, chē yew
sh'au, e fēi-che, chee y'au

yūh yaou-che chwang. Ke 'Nēw
yuk 'ngaou-che chōng. Ke 'nG'au

(seeing this)said with a sigh, "you do not
wish to eat the grass
sighing said you not wish eat

"yourself; why not then permit me to eat
it?"

this grass how not allow me

"supposing that by chance we were to fall
in with
eat it if meet both necessary-

"some food or other that we both required
to eat, how much less under
must eat—'s—thing how willing

"these circumstances would you be willing
to yield me any share at all!" Just like
allow then? as world—'s guard-

the misers of this world who guard their
hoard! it is of no utility to themselves,
wealth-slave not profit with self

and of no advantage to other people! such
men ought to be looked upon
no advantage to (other) man very may

with utter contempt!
despise indeed.

32.

The one-eyed Stag.
One-eyed Stag loses plan.

Once on a time in Ling-yew (i. e. the garden or park of the genii) was a one-eyed
Ling-yew midst had one-eyed Stag

Stag, which made it's escape and went to
live in the desert beyond.
fled-out-to barren-outskirts pass-life

But alas! being (as we have said) blind of
one eye,
only hate! self-blind one eye

he could not guard against danger from all
quarters at the same time;
not can left right prevent-take-care

and from these circumstances it seemed probable, that one day or other he would
appearances must meet with Hunts-man-

fall into the Huntsman's hands. For this
reason he pondered upon the subject
's hand upon-which day night.

day and night, when suddenly he conceived
the following plan, and said,
sought-thought suddenly got scheme said

"I must in future look for my pasture by
the water side;
I must towards water-side seek

"I will take this blind eye of mine and
have it turned towards
to-cat take blind-eye near beside

嘆曰汝非要食
此草何不讓我
食之若遇兩須
要食之物豈肯
讓哉如世之守
財奴不利于己
無益於人甚可
鄙也

tan yüě, "joo fē yaou chih
tan yüel, "yü fee yew shik

"tsze tsaou! hō pūh jang wō
"tsze tsou! hō pūt yáong 'ngō

"chih che? jō yü leang seu-
"shik che? yok yü teong süy-

"yaou chih-che-wūh, kē käng
"yew shik-che-mūt, hee häng

"jang tsae!" Joo shē-che show-
"yáong tsoy!" Yü shēi-che sh'aw-

"tsae-noo; pūh lē yü kē,
"tsoy-noo; pūt lee yü kee,

woo yih yü jin; shín ko
mou yik yü yün! shūm ho

pē yay!
pee ya!

Meaou Lüh shih kē.
Mēw Luk shat kei.

眇鹿失計

靈園中有眇鹿
逃出荒郊過活
惟恨自眇一目
不能左右關顧
勢必遭於獵人
之手於是日夜
尋思忽得計曰
吾必向水邊尋
食將眇目臨于

Ling-yew-chung yew meaou-Lüh,
Ling-y'au-chung y'au mēw-Luk,

taou-chüh hwang-keau kwo-hwō:
tou-chut fōng-kaou kwo-ool:

wei hān! tszé-meaou yih mūh,
wei hūn! tszé-mēw yat muk,

pūh näng tsō, yēw, kwan-koo;
pūt näng tsō, y'au, kwan-koo;

shē-peih tsaou yü Lēē jin-
shei-peet tsou yü Leap-yün-

che show. Yü-she, jih, yāy,
che sh'au. Yū-she, yat, yāy,

tsin szé; hwūh! tih kē, yüě,
tsūm-szé; fūt tāk kei, yüel,

"woo peih heang shwuy-pēn tsin
"ng peet heang shuy-peen tsūm

"chih; tseang meaou-mūh, lin yü
"shik; tseong mēw-muk, lūm yü

"the river, while I shall reserve my seeing-
" eye

water-side keep this clear eye

"to watch what is going on around me :
"and in this way, please God ! I may [avoid
in-order-to observe stirring quiet perhaps !

"escape being attacked on both sides at the
"same time !" After this

two sides receive enemy after-wards

whenever he went in quest of pasture, he
always lied

all-every seek eat must by (or through)

to the water's edge ; and looked upon his
plan

water-edge self con-sidered ten-thousand

as the most sage and perfect in the world !
But one day

complete-'s scheme indeed ! one day

the Huntsman having by chance embarked
in a boat,

Hunt-er accidentally ascended little boat

crossed the river and saw him. With that
he bent his bow

passed and saw him bent bow

and fixed the arrow :—the arrow answered
the string and the victim fell !

placed arrow responded string and fell

The poor Stag repenting said "from that
"quarter which daily used to cause me

Stag repenting said every-day that-which

"so much anxiety, no evil whatever has
"arisen ;

anxiety-'s place contrary got no

"whereas on the other hand my bane has
"sprung from that very place where

evil not anxiety-'s place evil

"I judged myself most free from care !"
So the men of this world !

contrarily produced-is as world-men

the evils that overtake them continually
arise from their

often-times receive hurt all springs

self—confidence inducing them to take no
precaution !

from self-clinging not preventing ! not

We cannot therefore but put ourselves on
our guard !

may not beware indeed !

No. 33.

The Man and his Image.

Foolish-fellow begs wealth.

Of old there was a foolish man who passed
his days in great.

Formerly had foolish-fellow poor dwell

水邊留此明日

以觀動靜庶免

兩邊受敵追後

但凡尋食必由

水濱自以爲萬

全之策矣一日

獵者偶乘小舟

過而見之彎弓

搭箭應弦而倒

鹿悔曰平日所

慮之處反得無

患不慮之處患

反生之如世人

每每被害皆出

於自恃無妨不

可不慎也

愚夫求財

昔有愚夫貧居

"shwuy-p'een, l'ew tsze ming m'uh
"shay-peen, l'au tsze ming muk,

"ē kwan t'ung-tsing :—shoo! m'een
"ee koon t'ung-tsing :—shū! m'een

"leang p'een show t'eh!" Tae-how,
"leong peen sh'au tik!" Toy-h'au,

tan-fan tsin-ch'ih, peih y'ew
tan-fan ts'um-shik, peet y'au

shwuy-pin; tszē ē-wei wan-
shuy-p'ün; tszē ee-wei mon-

tseuen-che ts'ih yay! Y'ih j'ih
ts'ue-che ch'ak ya! Yat yat,

L'ü-chay 'gow shing seaou chow
Leep-chay 'ng'au shing s'ew ch'au,

kwō urh k'een che. W'an kung,
kwō e keen che. W'an kung,

tā ts'een, ying h'een urh taou!
t'ap tse'en, ying y'een e tou!

L'ih hwuy yuē, "ping-j'ih sō
Luk fooy yuet, "ping-yat shō

"leu-che-choo, fan t'ih woo
"l'üy-che-chū, fan t'ik mou

"hwán :—p'üih leu-che-choo, hwán
"wán :—p'üt l'üy-che-chū, wán

"fan sāng-che!" Joo shē-jin,
"fan shang rhe!" Yü shei-yün,

mei mei p'ē hae, keae ch'üh
mooy mooy pee hoy, kai chut

yü tszē-chē, woo fang :—p'üih
yü tszē-chee, mou f'ong :—p'üt

kō p'üih shín yay!
hō p'üt shín ya!

Yü-foo k'ew tsae.
Yü-foo k'au tsay.

Seih yew Yü-foo, pin keu
Sik y'au Yü-foo, pin k'ü

poverty, and possessed no talent for earning a livelihood.

all-his-days not skilful plan subsistence.

He only worshipped a god of Wealth:

[wealth god]
Only offered-presented (i. e. sacrificed to) a

morning and evening he burned incense before him, and kneeling down begged

morning-evening burned incense knelt begged

that he would confer upon him great riches:—beyond this

prayed grant wealth besides no

he attended to nothing else. But lo! for a long time he saw no beneficial

other business long-time lo! not

results (arising from his devotion), and moreover, he day by day grew

see-eficiency and-besides day poorer

poorer than ever. At last in a fury he arose and said

a day so angry-ly rose-up

"I have already with a sincere heart, prayed to you

said I already sincere heart days

"day and night for a long time. I have never treated you

long day night beg-pray not

"but with the deepest respect! how is it

"then that you have not yet

do not respectful how whereby altogether

"conferred the smallest trifle upon me? If

"I were to beg of you again

not deign-confer I if again

"I fear alas! it would be as bootless as before!" With that

beg also no benefit indeed! with-

he took the image of his god, and broke it to pieces:—when

that look god-image destroyed-broke

(strange to say) he saw stored in it's belly the belly-midst really saw gold-

a great quantity of riches! The foolish man with a laugh

[laughing]
silk (i. e. wealth) stored truly foolish-fellow

exclaimed, "One need not be surprised at the saying of the proverb,"

said strange-it-is 'nt proverb

"money that is begged with meekness, we give it reluctantly,

has said meek-wealth difficult to-beg distribute

"but when extorted from us by oppression we part with it gladly," (i. e. to save our

unjustly-wronged contented heart spiritual gods

"bacon): if this applies even to the gods themselves, how much more must it

even thus how-still-more

"apply to man?" We are continually seeing the men

with men eh? Often see world-

終日不善謀生

惟供奉一財神

朝夕焚香跪懇

求賜金帛餘無

他事久之殊不

見效而且日貧

一日乃憤然起

曰我已誠心日

久早晚祈禱不

爲不恭何以搃

不見賜我若再

求亦無益矣於

是將神像毀破

其腹中果見金

帛存然愚夫笑

曰怪不得俗語

有云善財難化

冤枉甘心靈神

尚且如此而況

於人乎每見世

chúng-jíh, pūh shēn mow sāng.
chūng-yat, pāt sheen m'au shang.

Wei kung-fung yíh Tsae-shin;
Wei kung-fung yat Tsoy-shūn:

chaou, seíh, fún heang; kwei kán
chēw, sík, fún heong; kwei hūn

kēw szé kín-píh:—yü woo
k'au tszé kám-pak:—yü mou

ta szé. Kēw-che, shoo! pūh
ta szé. K'au-che, shū! pūt

kēen-heaou; urh-tseay, jíh pín
keen-haou; ee-chāy, yat pūn

yíh jíh:—nae fún-jen kē
yat yat:—nai fún-yeen hee

yuě, "wō ē ching-sin jíh
yuel, "'ngō ee shing-sum yat

"kew, tsaou wan kē-taou, pūh
"k'au, tsou man kee-lou, pūt

"wei pūh kung:—hō ē tsúng
"wei pūt kung:—hū ee tsúng

"pūh kēen-szé? wō jō tsae
"pūt keen-tsé? 'ngō yak tsay

"kēw, yíh woo-yíh ē!" Yü.
"k'au, yat mau-yik ee!" Yü.

she tseang shin-seang hwuy-pō:—
she tseong shūn-tseong wei-pō:—

ke fūh-chung, kwō kēen kín-
ke fook-chung, kwō keen kám-

píh tsun jen! yü-foo seaou
pak tsūn yeen! yü-foo sēw

yuě, "kwae-pūh-tíh sūh-yü
yuel, "kwai-pūt-túk tsuk-yü

"yew yun, 'shēn-tsae nan liwa,
"y'nu wūn, 'sheen-tsoy nan fá,

"yuen-wang kan sin:—ling shín
"yūne-wóng kám sum:—ling shūn

"shang-tseay joo-tsé! urh-hwang
"sheong-chāy yü-tsé! ee-fūng

"yü jin hoo?" Mei kēen shē-
"yü yūn oo?" Mooy keen shēi-

of this world (in the same predicament;)
 you may meekly solicit them
men again thrice meekly beg altogether
 again and again, yet not obtain (what you
 want;) but when the argument
not may obtain and arrived-at-self-presuming-
 of cruelty and oppression comes to be ap-
 plied to them, then it is got
cruelly oppress-squeeze forthwith obtains it
 (without difficulty) !
indeed !

No. 34.

The Old-man and Death.
Old-man repents to-die.

A long time ago lived an Old man, who
 was carrying upon
Formerly had Old-man back carrying
 his back a heavy burden; and as he went
 crippling along the road,
heavy article crippling-tripping road-way
 the amount of his misery was hard to en-
 dure:—so inadvertently
bitter-pain difficult bear not-advert
 he said with a sigh. "Oh! King Yen!
 " (the Chinese Pluto) come and
sighing said Yen-Prince come with
 " take me away! miserable old wretch that
 " I am!
me this-old-mean (fellow) go-away !

" I do not indeed wish to live any longer!"
I also not wish to-live indeed !

Upon that King Yen (or Yen lo wang)
 moved (by the solicitations of the
There-upon moved-excited Yen-the-King

old man) appeared to him in propria per-
 sonâ, and asked him
present form went-out (to his) eyes and asked

saying, "you requested me to come; what
 is the matter pray?"
saying you begged me come what

The Old man in a great fright, repented
 (of his rashness)
business Old-fellow fear-fully repented

and said "King Yen has in very deed
 " come!
saying Yen-prince really come natural-

" my life alas! is at an end!" and then he
 craftily addressed
life ceased! so cunningly informed

him, saying " what I was going to beg
 hñ, saying I 's that-which begged

人再三善求終
 不可得及至遲
 克勒掙即得之
 矣

jin, tsae-san shên-k'ew, chûng
 yün, tsay-sam sheen-k'au, chûng

püh ko tih; keih chē ching-
 püt ho tük; küp chee ching-

heung lih-chá, tseih! tih-che
 húng lók-chá, tsik! tük-che

e!
 ee!

老人悔死

Laou-jin hwuy szé.
 Lou-yün fooy szé.

昔有老者背負
 重物跋涉路途
 辛苦難耐不覺
 嘆曰閻君來與
 我這老賤去罷
 吾亦不願生矣
 於是感動閻王

Seih yew Laou-chay, pei foo
 Sik y'au Lou-chay, pooy foo

chúng wüh, pö-shē loo-too,
 chùng mül, püt-sheep lou-lou,

sin-koo nán nae! püh-keö,
 sün-foo nán nay! püt-kök,

tan yüë, "Yén-keun lae! yü
 tan yuet, "Yeem-kwün loy! yü

"wö, chây-laou-tsên keu pa!
 "ngö, chây-lou-tseen hüy pn!

"woo, yih püh yuen säng ē!"
 "ng, yik püt yünc shang ee!"

Yü-she kán-tung Yén-wang,
 Yü-she küm-tung Yeem-wang,

hüen hing chüh yen! nae wän
 ēēn ying chul 'gán! nai mün

yüë, "joo tsing wö lae, lō
 yuet, "yü tsing 'ngö loy, hū

"szé?" Laou-chay hac-jen hwuy
 "szé?" Lou-chay hoy-yeen fooy

yüë, "Yén-keun kwö lae! sing-
 yuet, "Yeem-kwün kwö loy! sing-

"ming yëw ē!" nae kwci kaou
 "ming y'au ee!" nai kwci kau

che, yüë, "wö-che sō tsing,
 che, yuet, "ngö-che shō tsing,

現形出眼乃問
 曰汝請我來何
 事老者駭然悔
 曰閻君果來性
 命休矣乃詭告
 之曰我之所請

"was nothing more, than only to pray of
not had other reason not more-than

"His Majesty King Yen, that he would
"have the kindness
beg Yen-prince for me properly-

"to arrange for me properly this burden
"that is upon my back. Most
adjust back-upon-'s-article behold!

"assuredly I will not be knocking-up in
"the middle of my journey
not arrive half-way and useless

"any more!" We continually see, that the
men of this world when
indeed! I see world-men whenever

they get into difficulties, are always crying
out
meet difficult-circumstances-'s-term must

"oh! how I wish to die! oh! how
say I willing die indeed! I

"I wish to die!" and when they in reality.
willing die indeed! and they arrive

come to the point of dying, of those who
are unwilling (to make the
death-'s-day they again not

experiment) there are truly not a few!
willing-those who, many indeed;

No. 35.

The Simpleton and his Two Wives.

[Concubine.
Man-of-Tsē³ (i. e. a useless fellow) Wife,

A Simpleton had a Wife and a Concubine;
Man-of-Tsē had one Wife one

and regarding those who inhabited his man-
sion,
Concubine and dwell-house-those-who the

the Wife was old, the Concubine was young;
while the Simpleton
Wife old and Concubine young Man-of-

himself was between the two, or middle-
aged.
Tsē was old young-'s midst

His hair being black and white intermingl-
ed,
the hair black white intermully mixed

the Wife was continually plucking out
and Wife then always plucked the

the black hairs, in order to let the white
hairs remain,
black hair in-order-to preserve white hair

非有他故不過

求閻君為我安

妥背上之物庶

不至半途而廢

矣吾見世人每

遇難處之際必

曰我愿死矣我

愿死矣及其至

死之日彼又不

愿者多矣

齊人妻妾

齊人有一妻一

妾而處室者其

妻老而妾少齊

人在老少之間

其髮黑白間雜

而妻則常拔其

黑髮以存白髮

"fē yew tá koo, pūh kwō
"fēe y'au ta koo, pūt kwō

"kēw Yen-keun, wei wō 'gán-
"k'au Yeem-kwün, wei 'ngō ōan-

"tō pei-shang-che wüh; shoo!
"tō pony-sheong-che-müt; shū!

"pūh chē pwau-too urh fē
"pūt chee poon-tou e fēi

"ē!" Woo kēen shē-jin, mei
"ēe!" 'Ng keen shēi-yün, mooy

yü nan-choo-che-tsē, peih
yü nan-chū-chē-tsei, pei

yuē, "wō yuen szé ē! wō
yuet, "ngō yūnc szé ee! 'ngō

"yuen szé ē!" keih ke chē
"yūnc szé ēē!" kūp ke chee

szé-che-jih, pē yew pūh
szé-che-yat, pee y'au pūt

yuen-chay, tō ē! . . .
yūnc-chay, tō ee!

Tsē-jin Tsē, Tsēē.
Tsei-yün Tsei, Tseep.

Tsē-jin yew yih Tsē, yih
Tsei-yün y'au yat Tsei, yat

Tsēē; urh choo-shih-chay, ke
Tseep; e chū-shūt-chay, ke

Tsē laou, urh Tsēē shaou; Tsē-
Tsei lou, e Tseep shēw; Tsei-

jin tsae laou, shaou-che kuen:-
yün tsoy lou, shēw-che kan:-

ke fā, hīh, pīh, kēen tsā;
ke fat, hāk, pāk, kan tsap;

urh Tsē, tsih chang pā ke
e Tsei, tsūk sheong pūt ke

hīh fā, ē tsun pīh fā,
hāk fat, ee tsūn pāk fat,

her motive being to make him look like her own fellow:—

intention said with self together-comrade

and the Concubine constantly kept pulling out the white hairs

Concubine then always plucked the white

to preserve and keep the black hairs, in order that her

hair in order-to detain black hair thereby

good-man might look still in his prime, and appear suitably [aged with]

make bride-groom still strong (or middle-

matched with herself:—so that in the course of a short time,

self mutually-assorted nat-very-long in-fine

they finished by making a bald-man of him! The Simpleton then in

completed bald-man Man-of-Tsē self

a fit of repentance exclaimed, "if I give-in "to the will of my Wife,

repenting said comply-with Wife that-time

"I baulk the expectations of my Concubine; and if I attempt to meet

lose Concubine intention if follow Concubine

"the wishes of my Concubine, this then "puts my Wife in a rage! thus

that-time Wife again angry cause me

"(unhappy me!) am I beset by difficulties "on both sides! what remedy!

left right both difficult what-plan!

"what shall I do! in the end I am sure to "be the loser

what cure! finally ought my-self

"and that's all! I may therefore admonish "the men of this world,

receive-loss &c. &c. may admonish

"that they do not upon any account put "themselves

world-men urgently-may-not as

"in my circumstances (or follow my example); or I much fear that

I dwell-boundary fear repent-it

"they will be repenting of it when it is too "late!"

late indeed!

36.

The Fowler, Wild Geese, and Stork.

Geese Stork same net.

Of old a Fowler had spread his nets on the outskirts of a forest,

Formerly had Hunt-cr opened nets

and (be it remembered) that it was specially to entrap Wild Geese

by forest beyond purposely to net

意謂與已同儔

妾則常拔其白

髮以留黑髮以

為良人尚壯與

已相配未幾竟

成禿子齊人自

悔曰順得妻時

失妾意若順妻

時妻又憎使我

左右兩難奈何

奈何終當自己

受虧而已可勸

世人切不可如

我處境恐悔之

晚矣

ē wei, yū kē tūng-chow:—
ee wei, yū kee tūng-ch'au:—

Tsē, tsīh chang pā ke pīh
Tseep, tsūk sheong pūt ke pāk

fā, ē lēw hīh fā, ē
fal, ee l'au hāk fal, ee

wei leang-jin shang chwang, yū
wei leong-yūn sheong chōng, yū

kē seang-peī:-wē-kē, kīng
kee seong-pooy:-mee-kee, kīng

ching tūh-tsze! Tsē-jin tszé-
shīng tūk-tsze! Tsei-yūn tszé-

hwuy, yue, "shun-tīh Tsē-she,
fooy, yuet, "tsūn-tūk Tsei-she,

"shīh Tsē ē; jō shun Tsē-
"shāt Tseep ee; yok tsūn Tseep-

"she, Tsē yew tsāng! szé wō,
"she, Tsei y'au tsāng! szé 'ngō,

"tsō, yēw, leang nan! nae-hō!
"tsō y'au, leong nan! noy-! ā!

"nae-hō! chūng táng tszé-kē
"noy-hō! chūng lōng tszé-kee

"show-kwei urh-ē! ko keuen
"sh'au-kwei ee-ēē! ho hūne

"shē-jin, tsēē-pūh-kō joo
"shei-yūn, tseet-pūt-hō yū

"wō chōo-kīng; kung hwuy-che
"ngō chū-kīng; hūng fooy-che

"wán ē!"

"mán ee!"

鴈鵠同網

昔有獵者張網

於林外特為網

Yén. Hō, tung-wáng.
'nGán, Hōk, tung-móng.

Seih yew Lēē-chay, cháng wang
Sik y'au Leep-chay, chéong mōng

yū lin-wae; tīh wei wáng
yū lūm-'ngoy; tūk wei mōng

that (the said Fowler's) nets were set up.
One day

Wild-geese and arranged. One day

he caught in his nets a whole flock of Wild-Geese,

net had wild geese a flock

and among them (it so happened) was a poor Stork!

their middle had a White-stork

The Fowler, who made not the slightest distinction between Geese and

Hunter not divide Geese Storks

Storks, was about to put the whole of them to death, when the Stork

all wished kill them Stork begged

said in an imploring manner, "Most Valiant Sir! in the first instance you

saying strong-sir originally wished Wild

"only desired to take Wild-Geese! I then am a Stork! how Sir

Geese I indeed-am White-stork how

"can you possibly consume the gem with the common stone? if you

may gem stone all burn if

"will only be pleased to pardon me, I shall most surely

obtain your-pardon indeed ought grateful-

"feel deeply grateful!" The Fowler replied, "altho' you may not be goodness!! Hunter said you

"of the same class (or principle) as the others, yet seeing that

altho' not together road and already

"you have entered their (unhallowed) society, how can you escape

entered their ranks among how may

"a (similar) punishment!" and with that he killed every one

avoid crime upon-which entirely killed

of them! Applying this to the men of this world,

them as world-men necessarily-must

they ought to conduct themselves with the greatest circumspection;

themselves-act due-examination if with

if you engage in any transactions with wicked men, difficult will it

wicked men together-business then difficult

be for you to avoid the (fatal) consequences of their crime! take care

avoid with crime-penalty!! beware

of it! beware!

it beware it.

No. 37.

The Eagle and the Daw.

Crow imitates Eagle's ability.

鴈鵠而設一日

網得鴈鵠一群

其中有一白鵠

獵者不分鴈鵠

皆欲宰之鵠求

曰壯士本欲鴈

鵠我乃白鵠豈

可玉石俱焚尚

邀見赦自當感

德矣獵者曰汝

雖不同道而已

入其隊中安可

免罪於是悉宰

之如世人必須

自行檢點若與

惡人同事則難

免於罪戾耳慎

之慎之

鴉効鴈能

Yén-gō urh shě. Yih jīh,
'nGán-ngō e cheel. Yat yát;

wang tīh Yén-gō yīh keun:—
mong tūk 'nGán-ngō yat kwūn:—

ke chung, yew yīh Pīh-hō;
ke chung, y'au yat Pák-hók;

Lěe-chay pūh fún Yén, Hō,
Leep-chay pūt fún 'nGán, Hók,

kəe yūh tsae che! Hō kēw
kai yuk tsoy che! Hók k'au

yuě, "chwáng-azé pūn yūh Yén-
yuel, "chóng-szé poon yuk 'nGán-

"gō, wō nae Pīh-hō:—kē
"ngo, 'ngō nai Pák-hók:—hee

"ko yūh, shīh, keu fún! táng
"ho yuk, shék, k'ūy fún! tóng

"yaou kēen-shāy, tazé táng kán-
"yēw keen-shāy, tszé lóng kām-

"tīh ē!" Lěe-chay yuě, "joo
"tūk ee!" Leep-chay yuel, "yū

"suy pūh túng taou, urh ē
"suy pūt túng lou, e ēē

"jūh ke tuy-chung; 'gán kō
"yap ke tuy-chung; ōan hō

"mēen tsuy?" yū-she se'ih tsae
"mēen tsuy?" yū-she vik tsay

che! Joo shē-jin, peih-seu
che! Yū shei-yūn, peet-sūy

tszé-hing kēen-tēen; jō yū
tszé-hāng keem-teem; yok yū

'gō jin túng-szé, tsīh nán
ók-yūn túng-szé, tsūk nán

mēen yū tsuy-lē ūrh! shin-
mēen yū tsuy-luy ēē! shún-

che! shin-che!
she! shún-che!

Yá heaou Ying nǎng.
! Ah haou Ying nǎng.

Among all the Birds that fly, the masculine Eagle is the

Flying-birds among only male-Eagle

strongest and fiercest; and few there be who have not received

most fierce few are not receive

some damage at his hands! One day his evil those who one day with

having carried off a small Lamb in his talons, from amidst

sheep-ranks midst carried-off sheep-

a flock of sheep, it so happened that a black Daw

[had black lamb one mouth (anglicè a head) a propos

saw him; when reflecting in her own mind she said,

crow see him self-thinking said

"The Eagle forsooth is nothing more than a skilful flyer,

Eagle also not-more-than skilful to-fly

"and yet can actually seize and carry off a Lamb!

in-fine can clutch a small sheep

"I then mayhap of all the Birds do'nt know how to fly eh?"

and I alone not able to fly

With that she endeavored to imitate what the Eagle had

eh? there-upon imitated Eagle that-which

done, and descending among the flock of sheep, opened wide

did so with sheep ranks midst

her claws, and proceeded to

stretched-opened two claws towards mother-

clutch the old Ewe; when lo!

sheep body-upon clawed-away strange!

her claws got entangled in the sheep's wool to such a degree,

received sheep-wool take claws entangle-

that she could not escape! Most opportunely the Shepherd

detain not can escape opportunely herd-

came bye, who seeing her, caught her; boy came saw and caught her

and having clipped her wings, gave her clipped her two wings to little

to a number of young boys to serve for amusement, remarking,

boys presented her make ploy saying

"this Daw looked upon herself as an Eagle, this crow views-herself as Eagle

"and knew not alas! that she was and not know in-fine relates-to a

飛禽中惟雄鷹

最強少有不被

其害者,一日於

羊隊中攫去羊

羔一只適有烏

鴉見之自思曰

鷹亦不過善飛

竟能擒一小羊

而我獨不能飛

乎於是効鷹所

為即於羊隊中

伸開兩爪向母

羊身上爪去却

彼羊毛將爪纏

住不能脫適牧

童來見而執之

剪其兩翼與小

童參之作戲曰

在鴉自視如鷹

而不知究屬一

Fē-kin chung, wei heung-Ying
Fee-kūm chung, wei hūng-Ying

tsuy-kéang:—shaou yew pūh pē
tsuy-kéong:—shēw y'au pūt pec

ke hae-chay! Yīh jīh, yū
ke hoy-chay! Yat yát, yū

Yang-tuy-chung, ying-keu Yang-
Yaong-tuy-chung, ying-hūy Yaong-

kaou yīh ków:—shīh, yew woo-
kou yat h'au:—shik, y'au oo-

Yá kēen-che; tszé-szé, yuē,
Ah keen-che; tszé-szé, yuet,

"Ying, yīh pūh-kwō shen fē,
"Ying, yik pūt-kwō sheen fec,

"king, nāng kīn yīh seaou-Yang!
"king, nāng kīm yat sēw-Yaong!

"urh wō, tūh pūh nāng fē
"e 'ngō, tūk pūt nāng fec

"hoo?" yū-she heaou Ying sō
"oo?" yū-she hanu Ying shō

wei; tseih, yū Yang-tuy-chung,
wei; tsik, yū Yaong-tuy-chung,

shín-kae leang chaou, héang moo-
shūn-hay leong chaou, hēong mou-

Yang shín-shang chaou-keu:—keō!
Yaong shūn-sheong chaou-hūy:—kēok!

pē Yang-maou, tseang chaou chen-
pee Yaong-mou, tseong chaou cheen-

choo; pūh nāng tō! shīh! mūh-
chū; pūt nāng tūte! shik! mūk-

tung lae, kēen urh chīh-che;
tung loy, keen e chūp-che;

tsēen ke leang yīh, yū seaou
tsēen ke leong yik, yū sēw

tung, hwán-che tsō hē; yuē,
tung, wán-che tsōk hec; yuet,

"tsae-Yá, tszé-shē joo Ying!
"tsay-Ah, tszé shee yū Ying!

"urh pūh chē, kēw shūh yīh
"e pūt chee, h'au shuk yat



"a poor foolish Daw and nothing more!"
Yes! indeed alas!
stupid Daw that's all! oh!-alas!

the men of this world who do not rightly
estimate their ability,
world-men not self measure strength

and who thereby overtask themselves like
our poor Daw:—
and exhaust their bodies as Daw

who pray can tell their number!!
those-who; may surpass speak indeed!!

No. 38.

The Old man, his Sons, and the Bundle of
Rods.
Bundle-sticks par-able.

In olden times lived the Father of a family
Formerly had was Father p. d. p. reclining

who was laid upon a bed of sickness; and
being near his end, all
sick was bed about-to-die all

his Sons stood around him, in order to re-
ceive his last commands. The
Sons surrounded to-hear com-mands the

Old man thus addressed them, "I have got
"a something here which
Father said I have a thing

"I wish you to try!" and with that he
threw down (before them)
ye try it accordingly threw

a Bundle of Rods, and commanded his Sons
wood-slips one bundle caused the

to break them, trying if they could snap
them off
Sons snap them try can break-off

or not. The whole of his Sons did as they
had been commanded,
or-not. all Sons as commanded snapping-at-

(and with all their efforts) to break them
found that they could not succeed:—
them not could break Father instructed

the Father then told them, "do ye pull the
"Rods out of the Bundle
them saying you therefore slip-by-slip

"one by one, and snapping at them in suc-
"cession,
pull-out in-order separately snap

"try whether you can break them or not":
—and with that
try can break or-not with-that

there was not one, which was not broken
asunder with the utmost ease!
not not follow-hand and broken.

笨鴉而已嗟乎

世人不量自力

而困其身如鴉

者可勝道哉

東木譬喻

昔有爲父者臥

病在床將絕衆

子環聽吩咐其

父曰吾有一物

汝等試之遂擲

木條一束令其

子折之試能斷

否衆子如命折

之不能斷父誨

之曰汝且逐條

抽出次第分折

試能斷否於是

莫不隨手而斷

"pūn Yá urh ē!" Tseay-hoo!
"pūn Ah ce ēē!" Tsāy-oo!

shē-jīn pūh tszé leang leih,
shēi-yūn pūh tszé leang lik,

urh kwān ke shin joo Yá-
e kwān ke shūn yū Ah-

chay,—ko shíng taou tsae!
chay,—ho shíng tou tsoy!

Shūh-mūh pē-yū.
Chúk-mák pee-yū.

Seih, yew wei Foo-chay, 'gō
Sik, y'au wei Foo-chay, 'ngō

ping tsae chwang; tseang-tseuē, chung
pēng tsoy shōng; tseong-tseut, chung

Tszé hwàn ting fun-foo:—Ke
Tszé wán téng fun-foo:—Ke

Foo yuē, "woo yew yīh wūh,
Foo yuēt, "ng y'au yat mūt,

"joo-tāng shē-che!" suy chīh
"yū-lāng shee-che!" suy chāh

Mūh-teaou yīh Shūh; líng ke
Mák-těw yat Chúk; líng ke

Tszé chē-che, shē nāng twan,
Tszé cheet-che, shee nāng tūne,

fów. Chūng Tszé joo ming; chē-
f'au. Chūng Tszé yū ming; cheet-

che, pūh nāng twan. Foo hwuy-
che, pūh nāng tūne. Foo fooy-

che, yuē, "joo tseay chūh-teaou
che, yuēt, "yū chāy chók-těw

"chow chūh, t-zé-tē fún chē;
"ch'au-chut, tszé-tei fún cheet;

"shē, nāng twan, fów:—yū-she
"shee, nāng tūne, f'au:—yū-she

"mō pūh suy-show, urh twan!
"mók pūt tsuy-sh'au. e tūne!

The Father thus addressed them, "after
" my death,
Father said my death's-after

" it will not be proper for you (oh! my
" sons!) to disperse:—
we not proper divide-apart

" if united, then no man will dare to tram-
" ple on you;
united then not receive man's insult

" but if divided, you will then be snapped
" and broken,
divided then easy to snap-asunder

" as this Bundle of Rods has just sufficient-
" ly demonstrated to you!"
these sticks enough whereby make proof

"The proverb saith, "the lips and front
" teeth depend
indeed! Vulgar-saying saith lips front-teeth

" mutually upon each other:—if united,
" then in ten thousand instances
mutually-rely together then ten-thousand not

" they will not be once wrong; but if
" divided, the lips die and then
one lose if divide-them lips

" the teeth get cold, and there is not a sin-
" gle instance
dead then front-teeth cold not have

" in which both are not losers!" Be on
your guard then!
not lose indeed! beware-it! as

Suppose we are discoursing in like manner
of a Country;
towards a kingdom and speak every

of all those who maintain their own places,
few will there be
keep a place those-who, few are

who wo'nt be routed:—on the contrary,
there is no plan
not defeated contrarily not-as together-

so good as to join our strength, and unite
in a mutual effort
strength mutually-united is desirable

(for self defence)!
indeed!

No. 39.

The Mountain in Labour.
Large mountain pregnant.

Beyond the outskirts of the City was a pro-
digious Mountain; it was high
Country beyond large hill high a-hundred
several hundreds of (Chinese) yards, and it
was several hundreds of (Chinese) miles in
circumference. *[miles]*
ten cubits round-about several-hundred

父曰我死之後

汝等不宜分離

合則不受人欺

分則易於折斷

此木足以爲証

矣俗語云唇齒

相依連則萬無

一失若分之唇

亡則齒寒無有

不失也慎之如

以一國而論各

據一方者鮮有

不敗反不如合

力相連之爲義

也。

Foo yuě, "wō szé-che-how,
Foo yuě, "ngō szé che-h'au,

"joo-tāng pūh ē fun-lē;—
"yū-tāng pūh ē fun-lē;—

"hō, tsīh pūh show jīn kē;
"hōp, tsūk pūh sh'ūn yūn hee;

"fūn, tsīh ē yū chē-twan;—
"fūn, tsūk ē yū chē-tūn;—

"tszé Mūh, tsīh ē wei ch'ing
"tszé Muk, tsūk ē wei ch'ing

"ē!" Sūh-yū yun, "shun, chē,
"ē!" Tsuk-yū wūn, "shun, chee,

"seang-ē:—lēn, tsīh wán woo
"seang-ē:—lēn, tsūk mán mau

"yīh shīh; jō fūn-che, shun
"yāt shat; yōk fūn-che, shun

"wang, tsīh chē han; woo yew
"mōng, tsūk chee hoan; man y'au

"pūh shīh yay!" shīn-che! Joo
"pūh shāt yū!" shīn-che! Yū

ē yīh Kwō urh lun;—kō
ē yū kwok ē lan;—kōk

keu yīh fang-chay, sēn yew
kōy yat fang-chay, sēn y'au

pūh pae; fān pūh-joo hō-
pūh pai; fān pūh-yū hōp-

lēh seang-lēn-che, wei mei
lik seang-leen-che, wei mee

yay!
yū!

Ta Shan hwae-ying.
Tai Shan wai-yūn.

大山懷孕

郊外大山高百

丈週圍數百里

Keaou-wae Ta Shan, kaou pūh
Kaou-ngoy Tai Shan, kou pak

chang, chow-wei soo pūh lē.
cheong, ch'au-wei shou pak lē.

One day a most tremendous noise (as if the hills had been rent asunder),
one day "rattling! crackling's" sound

filled both those near and those afar off, with fear and wonder! All astonished-frightened distant near all thereby

looking upon it as something exceedingly marvellous, one strove made monstrous each self-contending went

with another to go to see what it was. They quite surrounded the Mountain, look-at-it stood-in-circle hill-beyond

but in the end there was not much to cause surprize, for nothing finally no great different only a

but a Mouse came running out!! Upon this, all the people gave a most rot walked-out all-people noisi-

noisy expression to their surprize, and dispersed, saying with a laugh, ly dispersed-away laughing said high-

"We certainly came with high expectations, and now we go home sadly spirits came-time, return step lazy.

"disappointed!" The proverb speaks of "the Tiger's head (joined to) the Snake's Common say Tiger head Snake tail

"tail," and this is just what we have been endeavoring to illustrate. just this 's saying also! as

Such are those men, who when they begin any thing, make use of world-men often by great words

such grandiloquent language that they excite people's most ardent make head cause men always have

expectations; and all at once when we get to the great hopes and not-expect return-

end, we find to our utter astonishment that it is as small as a root (i. e. finish) in-fine as hair-of-head then

hair! and thus they wind up the matter! conclude the business indeed!

No. 40.

The Huntsman and Hound.
Hunts-man scolds Hound.

Formerly there was a Hound, which constantly followed

Before had Hunting-dog always followed

his Master to the field, to hem in the game, and take them.

master surround-hunting-ground hunt.

一日轟烈之聲

驚駭遠邇俱以

爲怪各自爭往

觀之環繞山外

卒無大異惟一

鼠走出衆皆閑

然散去笑曰高

興來時歸步懶

俗云虎頭蛇尾

正此之謂也如

世人每以大話

爲頭使人常有

大望而不料歸

根竟如毫髮則

了其事矣

獵主責犬

曾有獵狗常隨

主人圍場打獵

Yih jih, "hūng! lēē!"—che shing,
Yat yat, "kwīng! leet!"—che shing,

king-hae yuen, ūrh! keu ē
king-hoy yūne, ee! kūy ee

wei kwae! kō tszé-tsäng wang
wei kwai! kok tszé-chūng wong

kwan-che; hwán-jaou Shan-wae,
koon-che; wán-yēw Shan'ngoy,

tsūh! woo ta ē; wei yīh
tsút! mou tai ee; wei yat

Shoo tsów-chūh! chúng-keae hūng-
Shū ts'au-chūt! chúng-kai hūng-

jen san-keu, seaou yuē, "kaou-
yeen san-hūy, sēw yuēt, "kou-

"hīng lae-she, kwei poo lan!"
"hīng loy-she, kwei pou lan!"

Sūh yun, "Hoo tów, Shāy wē;"
Tsuk wūn, "Fao t'au, Shāy mee;"

ching tszé-che wei yay! Joo
ching tszé-che wei ya! Yū

shē-jin, mei ā ta hwa
shei-yūn, mooy ee tai wu

wei tów, szé jin cháng yew
wei t'au, szé yūn shéong y'au

ta wang; urh pūh-leaou kwei
tai mōng; e pūt-lēw kwei

kān, kīng joo haou-fā! tsīh
kūn, kīng yū hou fat! tsūk

leaou ke szé ē!
lāw ke szé ee!

Lēē-choo tsīh Keuen.
Leep-chū chūk Hūne.

Tsäng, yew Lēē-kow, cháng suy
Tsäng y'au Leep-k'au, shéong tsuy

Choo-jin wei-chang tá-lēē.
Chū-yūn wei-cheong tá-leep.

As he was successful in taking game as
often as he made the trial,
hundred shots hundred hits master

his Master loved him dearly, and prized
him beyond all
very loved him went-out by pack-

his other dogs. Because of his having been
most ardent in the
dog's 's above because he hunted

chase (for a long time), his teeth had be-
come decayed, and his mouth
diligently led-to teeth rotten lips

slippery; and one day having caught a deer
slippery one day with hunting-ground-upon

on the hunting-ground, the deer (after a
struggle)
seized a Deer received his

broke away from him; upon which his
Master upbraided him as a
struggle-escape master scolded as

useless brute, and lashed him! The Hound
at this could no
no use flogged him Hound not

longer repress his resentment, so he thus
addressed his Master,
subdue anger so towards master

"(I the Hound) did not intentionally, or
"for a bribe let him go!
said Hound not intentionally sell-

"that which I erroneously depended on
"(and which deceived me)
let-go Hound's what chung that-which

"are my teeth! and the cause of this is
"that I have now hunted for a
teeth indeed! all because fallow hunting

"great many years, and it is hardly possible
"to count the quantity of
many years those-which caught nat may

"game that I have taken:—but now alas!
"I am old!
over-pass count now already old indeed!

"how can I now do as I was wont! I have
"exerted myself
how can as always I on-account-of

"in my Master's behalf until
master use strength leading-to

"my teeth are decayed; and my Master
"remembers not my
teeth rotten master nat consider

"services, but on the contrary scolds and
"upbraids me!
his labour but contrary scolds-upbraids

"My (the Hound's) spirit is indeed willing,
"but
Hound true-heart have surplus and

"the flesh is weak! please then to excuse
strength not sufficient! please pardon

百發百中主人

Pih fā, pih chūng; Choo-jin
Pák fāt, pák chūng; Chū-yūn

甚愛之出於群

shín 'gae-che, chüh yü keun-
shám oy-che, chüt yü kwün-

犬之上因其獵

keuen-che sháng. Yin ke lěē
hūne-che shéong. Yün ke lerp

勤以致牙枯嘴

kín, ē-chē yá koo, tsuy
kún, ee-chee 'ngá fon, tsuy

滑一日於場上

hwä; yih jih, yü cháng-shang
wát; yat yat, yü chéong-sheong

捕得一鹿被其

poo-tih yih Lüh, pē ke
pou-tük yat Luk, pee ke

掙脫主人責以

tsäng-tü; Choo-jin tsih ē
chäng-tüte; Chū-yūn chák ee

無用鞭之犬不

woo-yung, pēn che! Keuen pūh
mou-yung, peen che! Hūne pūt

服氣乃對主人

fuh kē; nae tuy Choo-jin
fook hee; nai tuy Chū-yūn

曰犬非故意賣

yuē, "Keuen fē koo-ē mae-
yuet, "Hūne fē koo-ee mae-

放犬之所恃若

"fang:—Keuen-che so chē-chay,
"fong:—Hūne-che sho chē-chay,

牙也皆因隨獵

"yá yay! keae, yin suy lěē
"ngá ya! kai, yün tsuy lerp

多年所捕不可

"tō nēen; so poo, pūh ko
"tō neen; sho pau, pūt ho

勝數今已老矣

"shing soo! kin, ē laou ē!
"shing shou! kām, ee lou ee!

豈能如常吾為

"kē nāng joo cháng? woo wei
"hec nāng yü shéang? 'ng wei

主人用力以致

"Choo-jin yung leih, ē-chē
"Chū-yūn yung lik, ee-chee

牙枯主人不念

"yá koo:—Choo-jin pūh nēen
"ngá fōa:—Chū-yūn pūt neen

其勞而反責罵

"ke laou, urh fān tsih-má!
"ke lou, e fān chák-má!

犬實心有餘而

"Keuen shih-sin yew yü, urh
"Hūne shih-sum y'au yü, e

力不足也請恕

"leih pūh tsuh yay! tsing shoo
"lik pūt tsuk ya! tsing shoo

"me!" This applies to those men of this world, who, when their
it as world-men always when (or towards)
 servants get old and frail, do yet continue to cast in their teeth
old slaves faded-old further-still upbraid
 what they used to do in their younger years:—such persons then
their youth that-which did are
 do not consider aright the circumstances of the case!
not-consider-circumstances-persons-truly.

No. 41.

The Ass and War-Horse.
War-horse insults Ass.

Of old was a War-Horse, who full of dignity and self possession,
Formerly had War-horse Majestic air

came prancing along in the most imposing manner;
self-confident prance-prancing and came

and who seeing an Ass laden with a heavy burden, and
seeing Ass back carry heavy thing

lamely crippling along the road, forthwith
trip-tripping and walk accordingly by-
 kicked him with his hind leg. The Ass then
hind-foot kicked him Ass then

admonished him, saying, "altho' the noble
 "daring of Your Worship,
 admonished him saying your-Honor heroic-
 "is what I (a poor Ass) cannot at all come
 "up to,
 valor altho' not Ass—'s that-which

"nevertheless each of us has his journey
 "before him,
 arrive-at but each has before-road

"what occasion is there for us mutually
 "to abuse each other! can
 how necessary mutually insult! you can

"you guarantee that you will always pre-
 "serve the same heroic appearance
 secure eternally have this-day's

"that you now have pray?" Having
 finished speaking, the Horse neighed
 hero eh? speaking done the

loudly to express his contempt, and went
 away. Afterwards
 Horse mocking-laughed and went Horse

as the War Horse had while on the battle-
 field, lost an eye
 after because field-of-battle since wounded

and been wounded in one of his feet,
 the eye further damaged the foot

之如世人每以
 老僕頹邁猶責
 其少年所爲是
 不諒情者也

戰馬欺驢

昔有戰馬威風
 自若揚揚而來
 見驢背負重物
 蹢躅而行遂以
 後脚踢之驢則
 勸之曰足下英
 勇雖非驢之所
 及但各有前程
 何必相欺你能
 保永有今日之
 英雄乎說畢其
 馬嘲笑而去馬
 後因戰陣既傷
 其目又害其足

"che!" Joo shē-jin, mei ē
 "che!" Yü shei-yün, mooy ee

laou pūh tuy-mae, yēw tsīh
 tou pook tuy-mai, y'au chāk

ke shaou-nēen so wei:—she
 ke shēw-nēen sho wei:—she

pūh-leang-tsing-chay-yay!
 pūt-leong-tsing-chay-ya!

Chōn-Ma kē Leu.
 Cheen-Ma hee Lūy.

Seih yew Chēn-Ma, wei-fung
 Sik y'au Cheen-Ma, wei-fung

tszé-jō, yáng-yáng urh lāe:—
 tszé-yók, yaong-yaong e loy:—

kēen Leu, pei foo chūng wūh,
 keen Lūy, pooy foo chūng mūh,

kwei-keuē urh hing; suy ē
 kwei-keut e hāng; suy ee

how-keō teih-che! Leu tsīh
 h'au-kēok tēk che! Lūy tsūh

keuen-che, yuē, "Tsūh-hea ying-
 hāne-che, yuē, "Tsuk-ha ying-

"yung, suy fē Leu-che so
 "yung, suy fee Lūy-che sho

"keih, tan kō yew tsēen-ching;
 "kūp, tan kók y'au tseen-ching;

"hō peih seang-kē! nē nāng
 "hō pei seang-hee! nē nāng

"paou yūng yew kín-jih-che
 "pou yūng y'au kám-yat-che

"ying-héung hoo?" Shwō peih, ke
 "ying-hūng oo?" Shuet pūt, ke

Ma chaou-seaou, urh keu. Ma
 Ma chaou-sēw, e hūy. Ma

how, yin chēn-chín, kē sháng
 h'au, yūn cheen-chūn, kee sheong

ke mūh, yew hae ke tsūh,
 ke mūh, y'au hoy ke tsūk,

he was no longer fit for military service;
not could again ascend battle-field

so his master sold him to a Trader,
Mas-ter sold with (or to) Mer-chant

who made use of him to carry baggage for
his customers!

for guests carry bag-gage one

One day happening to meet the Ass, he re-
pent of his previous rude-
day meeting Ass then-indeed self-repent

ness, and exclaimed, "could I only have
"known what I should be
saying early know this day what

"doing this day, how could I ever have be-
"haved as I did then!"

occasion be-ginning (or at-that-time).

No. 42.

The Stag and his Horns.
Stag reflected-in water.

A long time ago was a Stag, which was
drinking

Of-ald had Stag drinking by

by the side of a brook; and his shadow
being reflected in the

stream side self-reflected water-shadow

water, he saw that his two Horns were
luxuriantly branching;

seeing the two-Horns eminent-conspicuous

and this afforded him the liveliest satisfac-
tion. But he felt disgusted

very enused self-delight only hate!

that his four legs were so small and thin;
they did not at all

Four-feet light-small little not

correspond (to the Horns), and were far
from answering his expectations!

mutually-balance very not fill-idea

Just as he was sighing and giving expres-
sion to his disgust, suddenly

exactly sighing-hating-space suddenly heard

he heard the Huntsmen at a distance, com-
ing towards him and

Hunt-er bring Dogs from far

bringing their Hounds with them! Upon
this the Stag (in order to save himself)

and come the Stag hurriedly made

fled with the greatest precipitation. By
good luck his limbs being slim

hastily-avoid happily! had Four-feet

and slender, when the Hounds followed
hard upon him, the Stag

light-nimble Hunting-dogs following-arrived

avoided them, and flying entered a bamboo
grove:—

Stag then absconded-entered bamboo-forest

不能復上戰場

主人賣與商賈

爲客馱行李一

日遇驢乃自悔

曰早知今日何

必當初

pùh nǎng fùh shàng chèn.chang;
pūt nǎng fook shéong cheen-cheong;

Choo jin mae yū Shang-koo,
Chū-yūn mae yū Shéung-koo,

wei kǐh tō hing-lē. Yīh
wei hāk tō hǎng lee. Yat

jīh yū Leu, nae tszé-hwuy,
yāt yū Lūy, nai tszé-fooy,

yuē, "tsaou chē kín-jīh, hō
yuet, "tsou chee kúm-yāt, hō

"peih tang-choo!"

"peet tóng-chō!"

鹿照水

Lùh chaou shwuy.
Luk chēw shuy.

昔者有鹿飲於

溪邊自照水影

見其兩角崢嶸

甚爲自樂惟恨

四足輕小頗不

相稱甚不滿意

正嘆恨間忽聞

獵者帶犬自遠

而來其鹿急爲

奔避幸得四足

輕捷獵犬追至

鹿則逃入竹林

Seth-chay yew Lùh, yin yū
Sik-chay y'au Luk, yām yū

kē pēn; tszé-chaou shwuy-yīng.
kei pecn; tszé-chēw shuy-yéng.

kēen ke leang-keō tsǎng-yūng;
keen ke leong-kók chǎng-wíng;

shin wei tszé lō! Wei hǎn
shúm wei tszé-lók! Wei hǎn

szé-tsūh king-seaou, pō pùh
szé-tsúk hing-sēw, pō pūt

seang-ching; shin pùh mwan ē!
seong-ching; shúm pūt moon ēē!

Ching tán-hǎn-kēen, hwùh wán
Ching tán-hǎn-kan, fūtt mǎn

Lēē chay tae keuen, tszé yuen
Leep chay tai hūne, tszé yūne

urh lae! ke Lùh kēh wei
e loy! ke Luk kǎpp wei

pūn-pē! hing! tīh szé-tsūh
pūn-pec! hǎng! tūk szé-tsúk

king-tsēē:—lēē-keuen chuy-chē,
hing-tsoet:—leep-hūne chuy-chē,

Lùh tsīh taou-jūh chūh-lín;
Luk tsūk tou-yáp chuk-lūm;

but alas! his Horns unfortunately get entangled
[fused
but-alas! received Two-horns impeded-con-
among the bamboos! he wished to enter,
but could not;
bamboos-above desired enter no could

and finally he was caught by the Hounds!
finally made Dogs that-which caught.

The Stag repenting said, "I was always
wont to hate

Stag repenting said I still hated

"my legs because they were small, and to
boast of

the Legs small and boasted the

"my Horns because they were long; alas!
little did I know, that my

Horns long not know deliver my

"legs were those which would have saved
my life, while those fatal Horns
life-those-which, Legs indeed:—die my

"are the cause of my untimely death!"
Just so the men

life-those-which, Horns indeed:—As world-
of this world! of those who fly to hug their
bane,

men always haste with that-which hurts

and shun that which is advantageous to
them,—

and put-away the what-advantage-thing;

there are indeed too many!
many indeed!!

No. 43.

The Hen, the Snake's eggs and the Swallow.

Hen embraces Snake-eggs.

In olden times, a cackling Hen was sitting
over

Formerly was Fowl-mother with Snake-

a Snake's nest, hatching the snake's spawn;
nest-upon embracing the Snake-eggs

and her labours were very near being suc-
cessfully completed. Just at that moment
very-nearly complete merit apropos had

a Swallow passed the place, and seeing what
the other was about,

Swal-low pass this saw and

admonished her saying, "Sister Hen!
admonished her saying Hen-sister-in-law you

"do not thus labour in vain! these (eggs)
are not likely to prove virtuous
don't vainly toil this not gentle,

奈被兩角阻撓

竹上欲進不能

卒之為犬所捕

鹿悔曰我尚恨

其腳小而誇其

角長不知救吾

命者腳也喪吾

命者角也如世

人每速於所害

而捨其所利者

多耳

nae! pē leang-keō, tsoo jaou
nay! pee leong-kōk, chō-naou

chūh-shang; yūh tsūn, pūh nāng:—
chūh-sheong; yuk tsūn, pūt nāng:—

tsūh-che, wei keuen so poo!
tsūh-che, wei hūnc sho pou!

Lūh hwuy yuē, "wō shāng hān
Luk fooy yuet, "ngō shēong hūn

"ke keō seaou, urh kwā ke
"ke kēok sēw, e kwā ke

"keō chāng:—pūh-chē! kēw woo
"kōk chēong:—pūt-chee! k'au 'ng

"ming-chay, keō yay! sāng woo
"ming-chay, kēok ya! sōng 'ng

"ming-chay, keō yay!" Joo shē-
"ming-chay, kōk ya!" Yū shēi-

jīn, mei sūh yū sō-hae,
yūn, mooy tsūk yū shō-hoy,

urh shāy ke sō-lē-chay,-
e shāy ke shō lee-choy,-

tō ūrh!
tō ee!

Kē paou Shāy-tan.
Kei pou Shāy-tan.

雞抱蛇蛋

昔有雞母於蛇

窩上抱其蛇櫟

將近成功適有

燕子過此見而

勸之曰雞嫂你

勿徒勞此非善

Seih yew Kē-moo, yū Shāy-
Sik y'au Kei-na, yū Shāy-

wō-shang, paou ke Shāy-chun;
wō-sheong, pou ke Shāy-chun;

tseang-kín ching kung. Shih yew
tseong-kūn shing kung. Shik y'au

Yén-tze kwō tszé; kēen, urh
Yeem-tze kwō tszé; keen, e

keuen-che, yuē, "Kē-saou! nē
hūnc-che, yuet, "Kei-sou! nē

"wūh too laou! tszé fē shēn
"mūt too lou! tszé fee sheen

"descendants! if you bring them to maturity, you are very likely
seed you if make them other

"some day or other to receive damage at
their hands!" The Hen
day indeed-ought receive hurt Hen

in course abandoned them. Just so is the
current saying among
consequently, put-away-them as world-men

the men of this world, "he who rears a
"Tiger, does so to his own
that-which say rear Tiger cause evil

"hurt!" 'tis truly so! but where again in
this world will you
is so. World-upon where-have-

find those, who recall foolish people to their
senses like the Swallow;
got us Swat-low call-awaken

and where will you find those, who hearken
unto
foolish-men and follow admonition have

good counsel like the Hen? of such alas!
as Fowl-mother-those-who also not-

I have never yet seen any!
's seen indeed.

No. 44.

The Trumpeter (ainicé Drummer) taken
Prisoner. [the point.]
Drum-hand discusses-reason (anglicé argues

Suppose two armies opposed to each other
in hostile array; when

Two armies opposite-piled-up hear Drum-
they hear the sound of the Drum they cause
their troops to advance;
sound then advance-soldiers Gong-sound

if it be the sound of the Gong, they then
make them retire:—such
then draw-in-soldiers this battle-field-

is the regulation on the field of battle. One
day the army (to which he belonged)
's law indeed one day the

having sustained a dreadful defeat, the
Drummer was so unfortunate
army great defeat Drum-hand was

as to be taken Prisoner; and being about to
be put to death,
caught about-near punishment Drummer

he pleaded hard for his life, saying "I am
"not one of those who take
begged life saying I not-grasp

"up military weapons with which to slay
"people! I was only standing
weapons kill-men-those-who not more-than

喬你若爲之他

日自當受害雞

因捨之如世人

所說養虎爲患

是也世上安得

有如燕子喚醒

痴人而從勸有

如雞母者亦未

之見也。

鼓手辯理

兩軍對壘聞鼓

聲則進兵鑼聲

則收兵此戰陣

之法也一日其

軍大敗鼓手被

擒將臨刑鼓手

乞命曰我非持

械殺人者不過

"ē! nē jō wei-che, ta-
"yuy! nē yok wei-che, ta-

"jīh tszé-táng show hae!" Kē
"yat tszé-tóng sh'au hoy!" Kei

yín shāy-che. Joo shē-jin
yūn shāy-che. Yū shēi-yūn

sō shwō, "yang Hoo, wei hwán,"
shō shuet, "yang Foo, wei wán,"

shē yay! shē-shang, gán-tīh-
shee ya! shēi-shcong, ōan-lūk-

yew joo Yén-tsze, hwán-sing
y'au yū Yeem-tsze, foon-sing

chē-jin; urh tsung keuen, yew
chee-yūn; e tsung hūne, y'au

joo Kē-moc-chay;—yīh wē-
yū Kei-na-chay;—yik mee-

che kēen yay!
che keen ya!

Koo-show pēen-lē.
Koo-sh'au pēen-lee.

Leang keun tuy-luy:—wān Koo-
Leong kwūn tuy-luy:—mūn Koo-

shing, tsīh tsín-ping; Lō-shing,
sheng, tsūk tsūn-ping; Lō-sheng,

tsīh show-ping; tszé chen-chin-
tsūk sh'au-ping; tszé cheen-chūn-

che fā yay. Yīh jīh ke
che fāt ya. Yat yat ke

keun ta pae, Koo-show pē
kwūn tai pai, Koo-sh'au pee

kín; tseang-lín-hing, Koo-show
kūm; tseong-lūm-ying, Koo-sh'au

keih ming, yuē, "wō fē chē
hāt mēng, yuē, "ngō fēe chee

"heae, shā-jin-chay! pūh kwō
"hai, shāt-yūn-chay! pūt kwō

" on the field beating a drum ! and nothing more !

was-on arena strike drum that's-all.

" I therefore ought not to suffer the punishment meted out to those

kill man 's crime not I

" who kill men ! " The enemy replied, " it is because you are of

that-which ought-sustain en-emy said you

" a cowardly disposition, that you dare not advance gallantly *(lionly)*

since gall-little (i. e. cowardly) not dare va-

" to engage the enemy yourself ; and yet (you stand here) urging on

go towards-enemy and further urge-

" others, madly to seek death amid the opposing ranks ;

hurry other-men in-contempt-of-death enter

" for this crime then you deserve to die still more than they ! " and

(hostile) ranks still-more ought kill with-that

thereupon they killed him ! Thus among the men of this world, there

killed him as world-men desire

are some, who, when they lay any kind of (doubtful) plot,

consult-plot a business 'first regarding

take early precautions that any danger there-with connected, shall

dan-ger selves-anxious not dare

not affect them ; and forasmuch, they do not allow their own persons to appear

own-person strongly perform and contrarily

in the matter ; but on the contrary, they spur on and excite other people, to

stir-up-excite other-men to-try the

make the experiment if good or evil is likely to result from it ; while they

beneficial baneful them-selves however obtain

themselves keep looking about them ! such men like the Drummer causing

look-hope as Drum-hand's

others to be killed, ought to be awarded a lingering and ignominious death, *(ishment)*

kill men ought obtain not (i. e. beyond) pun-

without hope of pardon !

no pardon indeed.

No. 45.

The Ass and Lap-dog.

Ass Dog envy affection.

It is a custom among all foreign countries, without reference)

Every foreign-country cus-tom not

在場擊鼓而已

殺人之罪非我

所當敵人曰你

既膽小不敢勇

往向敵而又催

速他人冒死入

陣更當殺於是

殺之如世人欲

籌謀一事先以

危險自慮不敢

親身力為又反

聳動他人試其

利害自己倒得

觀望如鼓手之

殺人該得非刑

無赦也

驢犬妬寵

凡外國風俗無

" tsae cháng, keih koo uih-ē !

" tsay cheong, kík koo e-ē !

" shā jín-che tsuy, fē wō

" shāi yün-che tsuy, fē 'ngō

" so táng ! " Teih-jin yuē, " nē

" sho tóng ! " Tík-yün yuē, " nē

" kē tan-seaou, pūh kán yung

" lee tám-sew, pūh kám yung

" wáng héang-teih ; ūh yew tsúy-

" wóng héang-tík ; ee y'au tsúy-

" sūh tá-jin, maou-szé jūh

" tsúk ta-yün, mou-szé yáp

" chin ; káng táng shā ! " yū-she

" chūn ; káng tóng shát ! " yū-she

shā che ! Joo shē-jin, yūh

shat che ! Yū shēi-yün, yūh

chow-mow yih szé ; sēn ē

ch'au-m'au yat szé ; sēn ee

wei-hūn tszé-leu, pūh kán

'ngei-heem tszé-lūy, pūh kám

tsín-shín leih-wei ; yēw fán

tsün-shūn lik-wei ; y'au fán

sung-tung tá-jin shē ke

sung-tung tá-yün shēe ke

lē, hae, tszé-kē taou tih

lee, hoy, tszé-kee tou tūk

kwán-wáng ; -joo Koo-show-che

koon-móng ; -yū Koo-sh'au-che

shā jin, kae tih fē-hing,

shat yün, koy tūk fēe-ying,

woo shāy yay !

mou shāy ya !

Len, Keuen, too chūng.

Lūy, Hūn, tou chūng.

Fan wac-kwō fung-shūh, woo.

Fan 'ngoy-kwōk fūng tsúk, mou

to whether they be men or women, that they like to play with ^{[little}
discourse male female pleased by-means-of

Lap-dogs by way of amusement;—they continually place them on their ^{[knee-}
dog play-idea (i. e. diversion) always place

knee, and pet and fondle them; liking them in short as if they were boys or

upon stroke-play affection with son

girls. One day an Ass saw this and got envious of him (i. e. the Dog);
daughter one day Ass saw and

he reflected within himself and said, "why, this Dog

envied him self-thought saying Dog

"like myself merely belongs to the brute species:—

with me together make beast-tribe

"he however has obtained favor with Master, ^{[with Master}
he obtains offer-up-cherishing (i. e. gets favor)

"and perchance I alone cannot do the same "eh?"

and I alone not can eh?

With that he put his two forehoofs up against the person

There-upon fore-hoof pressed with

of his Master's mother, and wished to engage her favor by an air

Master's-mother-body-upon wished make

of the utmost delicacy and tenderness; but the Master ^{[Master}

scatter-delicite (i. e. to canx)'s fashion

at this angrily expressed his surprise, and shouted to the hostler ^{[host-ler}

scolded-strange immediately called-angrily

that he should give him a flogging; and the simple cause of all this

lash him was Ass's not

was, that the Ass had formed very erroneous ideas concerning himself.

self-measure reason indeed as world.

Thus it is in this world! if a man can really depend upon his high rank

men truly rely appearance-high position may

in society, altho' he may commit certain faux pas,

cling-to-those-who; altho' have little fault

yet these are overlooked as mere matter for jest:—

also may make-raise amusement

but if it be a poor wretch, who is so unlucky as to sin in the same way,

if low-mean's-class violate

then his crime can on no account be pardoned! this therefore is intended

if crime not may excuse indeed!

as a hint to the men of this world, that they may form a correct idea of themselves!

For men selves-measure may!

論男女喜以小

犬玩意常置膝

上摸弄寵同兒

女一日驢見而

妬之自思曰犬

與我同為獸類

彼得獻媚於主

而我獨不能乎

于是前蹄壓於

主母身上欲作

撒嬌之狀主人

嗔怪即叱馬夫

鞭之是驢之不

自量故也如世

人果倚勢位可

恃者雖有小過

亦可作為玩意

若下賤之輩犯

之罪無可辭耳

為人自量可也

lun nan, neu; hē ē seaou
lun nám, nūy; hee ee sēw

keuen wán-ē;—cháng chē sēih-
hūne oon-ee:—siēong chēe sāt-

shang mō-lung; chūng tung ūih,
sheong mō-lung; chūng tung ēē,

neu. Yīh jīh, Leu kēen, ūh
nūy. Yat yāt, Lūy keen, e

too-che. Tszé-szé yuē. "Keuen
too-che. Tszé szé yuēt, "Hūne

"yū Wō, tóng wei Show-luy:—
"yū 'nGō, tóng wei Sh'au-luy:—

"pē, tīh hēen-mei yū Choo;
"pē, tūk heem-mei yū Chū;

"ūh wō, tūh pūh nāng hoo?"
"e 'ngō, lōk pūt nāng ao?"

yū-she tsēen-tē, yā yū
yū-she tsēen-tē, āt yū

Choo-moo shīn-shang; yūh tsō
Chū-moo shūn-sheang; yuk tsōk

sū-keou-che chwang:—Choo-jin
sāt-lēw-che chōng:—Chū-jūn

chūn-kwae! tsēih, chīh Ma foo
chūn-kwae! tsik, chik Ma-foo

pūen-che; she Leu-che pūh
pūen-che; she Lūy-che pūt

tszé-leang koo yay! Joo shē
tszé-leang koo ya! Yū shē;

jin. kwō ē shē-wei ko
jūn, kwō ee shē-wei ho

chē-chay; suy yew seaou kwō,
chre-chay, suy y'au sēw kwō,

yīh ko tsū-wei wán-ē:—
yīk ha tsūk-wei oon ee:—

jō hea-tsūen-che-peī fán-
yūk ha-tseen-che-pōny fán-

che, tsuy woo ko tszé ūih!
che, tsuy mou ha tszé ēē!

wei jin tszé-leang kō yay!
wei jūn tszé-leang hū ya!

No. 46.

The Lion and the Mouse.

Reciprocate goodness (i. e. the grateful) Rat.

報恩鼠

Paoü 'gǎn Shoo.

Pou yǎn Shū.

A Lion was soundly sleeping somewhere beyond the City,

Lion soundly-slept by outskirts

when a little Mouse commenced frisking and skipping beside him;

beyond little Rat was side play-

and having awakened the Lion with a start, began to play with him.

leap fright-awakened and played him.

'The Lion forthwith put his paw upon him:—

Lion successively by-means-of talon covered

the Mouse could not make his escape, and moaned most piteously

Rat nat could escape sorrowful-sound

beneath the monster's paw. The Lion considered that the person

talons-below. Lion remembered little Rat

of the Mouse was so uselessly small that it would not be of the slightest

small-small-'s body kill him

advantage to kill him, and that it would be better to let him go.

na profit not-as (i. e. better to) let-go him.

The Mouse having thus obtained pardon, it so happened that afterwards [meeting Li-

Mouse obtained dispense-with afterwards

he met the Lion, who had by mistake fallen into the Hunters' toils, and

on erroneously entered Hunts man's

being so situated could not possibly get out again:—he then remembered

net appearances not could escape Rat

the generosity of the "Royal Brute to him when under his paw, and setting [ingly-

remembered talon below's goodness accord-

to work, took the net and gnawed it to pieces, when the Lion at length

took net gnawed-broke Lion

succeeded in making his escape! This applies to what we say

began get escape-body as World

in this world, "of a dozen of beams (of "wood).

that-which says twelve lengths of beams

"we know not which is the strongest!"

no know which length has strength

and it further says, "when you have an

*"opportunity of letting people go,**further says have let-go hand-time*

"you should let them go; when it is in

*"your power to spare men,**must let-go hand have spare man*

"spare them! do not on any account

[any-account circumstances then spare men do-not-upon-

獅子熟睡於郊

外小鼠在旁玩

跳驚醒而戲之

獅隨以爪覆之

鼠不能脫哀鳴

爪下獅念小鼠

區區之體殺之

無益不如捨之

鼠得免後遇獅

子誤投獵者之

網勢不能脫鼠

念爪下之恩遂

將網嚙破獅子

始得脫身如世

所謂十二條梁

唔知邊條得力

又云得放手時

須放手得饒人

處且饒人切勿

Szá-tsze shùh-shwuy yü keaou-
Sze-tsze shuk-shuy yü kaau-wae; seaou-Shoo tsae pang wán-
'ngoy; sěw--Shū tsoy pong oon-teaou, king-sing urh hē-che.
těw, k'ing-sing e hee-che.Szá, suy ē chaou fów-che;
Szá, tsuy ee chaou f'au-che;Shoo püh nǎng tǒ! gae-ming
Shū pūl nǎng tǔtē! oy-mingchaou-hea! Szé nēen, seaou-Shoo
chaou-ha! Szé neem, sěw-Shūkeu-keu-che tē; shǎ-che
kūy-kūy-che tēi; shát-chewoo yǐh, pūh-joo shāy che!
mou yǐk, pūt-yū shāy che!Shoo tǐh mēen, how yü Szé-
Shū tǔk meen, h'au yü Szé-tsze, woo-tǒw Lēe-chay-che
tsze, 'ng-t'au Lēep-chay-chewang; shē pūh nǎng tǒ! Shoo
mong; shēi pūt nǎng tǔtē! Shūnēen chaou-hea-che 'gǎn, suy
neem chaou-ha-che yǎn, suytseang wang yaou pō:— Szé-tsze
tseong mong 'ngdt pō:—Szé-tszechē tǐh tǒ-shin! Joo shē
chee tǔk tǔtē-shūn! Yū shēifō wei, "shǐh-urh teaou leang.
shū wei, "shap-ee tēw leang."pūh chē hō teaou tǐh lēih!"
"m' clee peen tēw tǔk lik!"yew yun, "tǐh fáng-show-she,
y'au wūn, "tǔk fong-sh'au-she,"seu fang show; tǐh jaou-jin-
"s' fong sh'au; tǔk yēw-yūn-"choo, tseay jaou jin!" tsēh-wūh
"chū, chāy yēw yūn!" tseet-mūh

treat a single individual with contempt! It may possibly happen,

despise man as-little sincerely fear

that the man who appears so poor and mean to day, may

to-day's mean-man is

nevertheless be your benefactor on some future occasion; and no

after-ward's goodness-man also

one can be certain that it may not be so! *not may certain truly.*

No. 47.

The Frogs beg Jupiter for a King.

Frogs beg Pih-Tē (or Northern Emperor, a great god among the Chinese.)

The Frog species had lived for a long time in peace and quietness, and

Frog-species tranquil-rest days-long

each looked after his own business:—still in their hearts they were

each maintained each estate heart always

not contented; they were pleased to be stirring, they disliked to be at

not enough liked stirring not liked

rest, because that they had not yet a King! *tranquillity considered-it-so not have country*

With that they besought the great god Pih Te,

King. There-upon begged-prayed Pih-

that he would select and confer upon them a King; for the purpose

Tē choose-grant a King in-order-to

of superintending the whole community of Frogs. Pih Te rebuked them, *rule-all Frogs. Pih-Tē scolding*

saying, "ye dwell in tranquillity, and each takes care of himself;

said ye peacefully-dwell selves-

"your sources of happiness are quite inexhaustible! and yet,

defend pleasure not exhaust still

"not to feel contented, but to wish to beg not to-know sufficient and desire to beg

"a King to constrain you! is not this a King thereby selves-restrain how

"the very acmé of folly!" But the Frogs persisted in begging again,

not-wisdom's utmost! Frogs begged

and a third time; upon which Pih Te flung them down

again thrice Tē then by-means-of wood-

a block of wood. The pond being suddenly a-piece pelted them the pond sudden'y

輕視人小,誠恐

今日之小人,是

將來之恩人亦

未可定也

kíng-shē jin seaou! ching kung, hing-shee yün sēw! shing huag,

kín-jīh-che seaou-jin, she hūm-yat-che sūe-yūn, she

tseang-lae-che 'gān-jin:—yīh tseong-loy-che yūnn-yūn:—yik

wē ko ting yay! mee ho ting ya!

蛤求北帝

Kō kēw Pih Tī. Hōp k'au Pák-Tei.

蛤蚧安靜日久

各守各業,心常

不足,喜動不喜

靜,以為未有國

王,于是懇求北

帝,選賜一王,以

管衆蛤,北帝叱

曰,汝等安居自

守,快樂無窮,尚

不知足,而欲求

一王,以自束,何

不智之甚!蛤求

再三,帝則以木

塊擲之,其塘忽

Kō-keae gán-tsing jīh-kēw:— Hōp kai ōan-tsing yut-k'au:—

kō show kō nēē, sin sháng lók sh'au lók yecp, sūn sheong

pūh tsūh; hē tūng pūh hē pūt tsūk; hee tūng pūt hee

tsing, ē wei wē-yew Kwō-tsing, ee-wei mee-y'au Kwók-

Wang! Yū-she kán-kēw Pih-Wong! Yū-she hūn-k'au Pák-

Tē, seven-szé yīh Wang; ē Tei, sūn-tsze yat Wong; ee

kwán chūng-Kō. Pih-Tē chíh! koon chūng-Hōp. Pák-Tei chíh!

yuē, "joo-tāng 'gán-ken tszé-yuet, "yū-tāng ōan-kūy tszé-

"show, kwae-lū woo kéung; sháng "sh'au, fai-lók mōu kung; shéong

"pūh chē tsūh, urh yūh kēw "pūt chee tsūk, e yuk k'au

"yīh Wáng ē tszé-shūh:—hō "yat Wōng ee tszé-chūk:—hō

"pūh-chē-che shin!" Kō kēw "pūt-chee-che shūm!" Hōp k'au

tsae san, Tē, tsīh ē mūh-tsoy sam, Tei, tsūk ee mūh-

kwae chíh-che! Ke tāng, hwūh fai chāk-che! Kē lóng, fūt

put in motion by the plump, all the Frogs
in a fright [fear-
seeing (i. e. feeling) plump! stir! all Frogs
exclaimed, "the Great King is come!!"
fully said Great King arrived indeed

Each faster than the other, then dived down
to avoid him! but in a
every striving dived-shunned little-time

brief space of time, seeing that there was
nothing extraordinary, they
seeing not great difference little-by-little

gradually came to the surface again when
each made his respectful

again ascended each did respect-fully

obedience, and privately spied what he was
about:—(they found him

and sub-rosa examined he that-which did
to be) absolutely good for nothing! so they
slighted him, so much so
one nothing that-which use! so slighted

as to get upon his back (i. e. upon the wood)
him assembled with wood upon and

and to make quite a fool of him! They
then again begged
played-trifled-him and-again begged

Pih Te, saying, "we have to feel grateful
"for the Great King you
from Tē saying grateful confer Great

"have granted us; but he is weak and
"useless, there is no action about
King weak-feeble not excite we

"him; we constantly wish to change him,
"and we pray that
always wish to change him beg

"you, oh! Pih Te, will be pleased to
"comply!" Pih Te could not have
Tē see-grant (i. e. to grant) Tē not pa-

patience with them any longer, so he ac-
cordingly let a great Snake
tience so let-go long Snake fall

drop into the pool; which upon its arrival,
instantly devoured
stream on-arrival then ate-up

several of their number! The community
of Frogs, upon this uttered a cry of
several Frogs all Frogs, "oh!" manner

surprise and horror! and in a great hurry
ran to lay their complaint before
hurriedly stated to Supreme Tē saying

the supreme god, saying, "the Snake-King
"does us much evil! better have
Snake-King does harm! not-as (i. e. better)

"no King at all! please send him away!"
Pih Te replied,
no King please take-away him! Tē

"at first you begged me for a King, and
"now
said beginning begged a King now

見响動衆蛤駭

然曰大王至矣

各爭潛避少刻

見無大異漸漸

復上各為恭敬

而陰察其所為

一無所用乃慢

之集於木上而

戲弄之又復求

於帝曰蒙賜大

王懦弱不振吾

等每欲換之乞

帝見許帝不耐

煩遂放長蛇落

港一到則食去

數蛤衆蛤哇然

奔告於上帝曰

蛇王為害不如

無王請去之帝

曰始求一王今

k'ien "héang! túng!" chúnng Kō hae-
keen "heong! túng!" chúnng Hōp hoy-

jen, yuē, "Tá Wáng chē ē!!"
yeen, yuet, "Tai Wōng chee ee!!"

kū tsāng tsēen-pē; shaou-k'ih,
kók chūng tseem-pee; shēw-hák,

k'een woo tá ē, tsēen-tsēen
keen mou tai ee, tseem-tseem

fūh shang; kō wei kung-king,
fook sheong; kók wei kung-king,

urh yin chā ke sō wei:—
e yūm chāt ke shō wei:—

yīh woo so yung! nae mán-
yat mou sho yung! nai mán-

che; tseih yü Mūh-shang, urh
che; tsáp yü Mūk-sheong, e

hē lung-che! Yew-fūh kēw
hee-lung-che! Y'au-fook k'au

yü Tē, yuē, "mūng szé Tá
yü Tei, yuet, "mūng tszé Tai

"Wáng, nō-jō pūh-chín! woo-
"Wōng, nō-yók pūt-chūn! 'ng-

"tāng mei yūh hwán-che! keih
"tāng mooy yuk woon-che! hāt

"Tē kēen-heu!" Tē pūh nae-
"Tei keen-hūy!" Tei pūt noy-

fán! suy fang cháng Shāy lō
fán! suy fong chéong Shoy lōk

keang:—yih-taou, tsih shih-keu
kóng:—yāt-ton, tsūk shik-hūy

soo Kō! chúnng Kō "wa!"-jen,
shou Hōp! chúnng Hōp "waa!"-yeen

pūn kaou yü Sháng Tē, yuē,
pūn kou yü Shéong Tei, yuet,

"Shāy-Wang wei hae! pūh-joo
"Shāy-Wōng wei hoy! pūt-yü

"woo Wáng! tsing keu-che!" Tē
"mou Wōng! tsing hūy-che!" Tei

yuē, "chē, kēw yih Wang; kin
yuet, "chee, k'au yat Wōng; kām

"that I have given you one, how can you
again

since gave him how by-what again

"request me to send him away! be he good,
or be he bad,

beg request go. His good bad

"it is only you who have brought (the evil)
upon yourselves!

is ye yourselves-I brought-it-upon

"I had already warned and commanded
you to remain [you

indeed I already made-known-commanded

"as you were; and you must
as-usual and (or but) ye

"still beg for change! you ought then just
to suffer this evil

must beg alter-change ought receive

patiently, and need not wait to trouble
me with any more of your requests!"
this hurt not wait request indeed.

Thus the men of this world! of those
whose properties (or professions)

world-men original estate quiet-

yield them the greatest comfort and hap-
piness, and who, from being
pleasant self-possessed still not fill

still dissatisfied, proceed to try experiments,
which in the end make

expectations leading-to play-skillful contrary

them look exceedingly foolish;—I have
indeed seen but too many!

stupid those-who I many see indeed!

No. 43.

The Viper and the File.
Poisonous Snake bites File.

In olden times was a poisonous Viper;
which having crawled into [entered
Formerly had poisonous-Snake circuitously-

a Blacksmith's shop, immediately commenced
gnawing everything he met there.

iron-shop meeting things immediately bite

A sharp File lay most opportunely before
him;

apropos had sharp-File was before

and the Viper having coiled himself round
it, set to work to bite it.

Snake then wrapped-round and bit it

His mouth coming in contact with the teeth
of the File, certain drops of blood

mouth meeting File teeth blood drops

appeared; and judging by these that he had
been bitten the File

might see taking-it-for bite-wound

既與之何以又

求請去其好歹

是你等自取之

也吾已告誡你

等如常而你等

必求更改應受

此害無俟請也

如世人本業安

樂自如還不滿

意以致弄巧反

拙者吾多見矣

"kē yū-che, hō ē yew

"kee yū-che, hō ee [y'au

"kēw tsing keu? ke haou, tae,

"k'au tsing hūy? ke hou, toi,

"she nē-tāng tszé-tseu-che

"she nē-tāng tszé-tsūy-che

"yay! woo ē kaou-keae nē-

"ya! 'ng ee kou-kai nē-

"tāng joo-chāng, urh nē-tāng

"tāng yū-shéong, e nē-tāng

"peih kēw käng-kae! ying shou

"peet k'an kang-key! ying sh'au

"tsze hae, woo szé tsing yay!"

"tsze hoy, mou tszé tsing ya!"

Joo shē-jin, pūn-nēe gán-

Yū shēi-yūn, poou-yeep ān-

lō tszé-joo; hwán, pūh mwar-

lok tszé-yū; wán, pāt moon-

ē; ē-chē lung-keau, fán

ee; ee-chee lung-haou, fán

chuē-chay, woo tō kēn ē!

chuet-chay, 'ng tō keen ee!

Tūh-Shāy yaou Tsō.

Tūk-Shāy 'ngaou Tsō.

毒蛇咬銼

昔有毒蛇沿入

鐵舖遇物即咬

適有利銼在前

蛇則纏而咬之

口觸銼齒血滴

可見以為咬傷

Seih yew Tūh-Shāy, yuen-jūh

Sik y'au Tuk-Shay, yūn-yāp

tēē-poo; yū wūh, tseih yaou!

teet-pou; pū mūt, tsik 'ngaou;

Shih, yew lē-Tsō tsae tsēn;

Shik, y'au lee-Tsō tsay tsēn;

Shāy tsāh chēn, urh yaou-che.

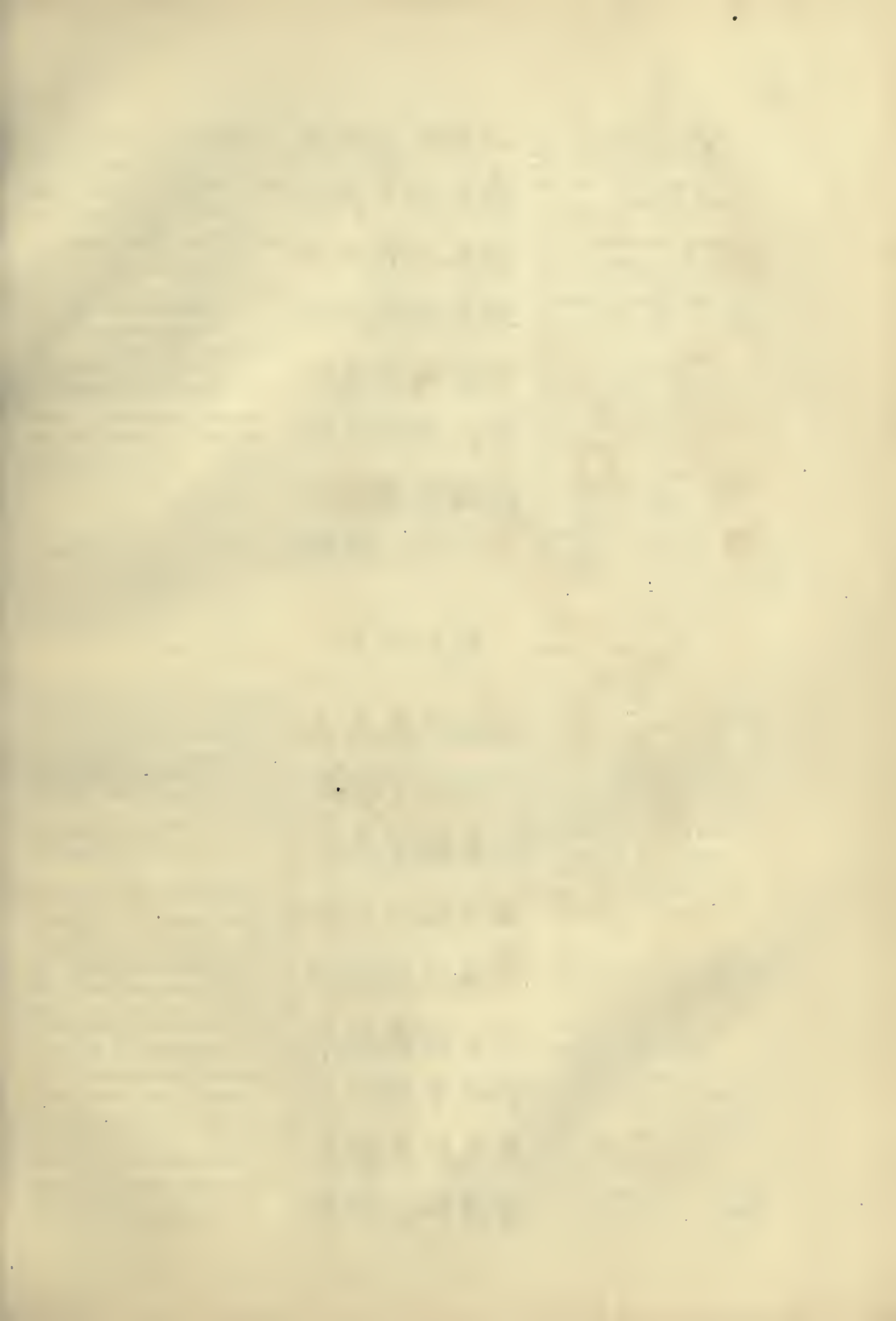
Shāy tsūk cheen, e 'ngaou-che.]

Kow chūh Tsō chē, hēuē-teih

H'au chūk Tsō chee, heut-lík

ko kēn; ē-wei yaou-shàng

ho keen; ee-wei 'ngaou-shōng



as to wound him, he further proceeded to bite him more.

this File after-again bit him.

But the File said, "your heart is too poisonous by far!"

File said your heart too venomous

"you cannot harm others, and on the other hand

not can hurt men contrarily hurt

"you harm yourself!" Just so in this world there is a class of wolfish-

hearted individuals, who constantly make use of language,

whereby to traduce people in the dark ; by-means-of language vilify men and

and these know not, that in reality they only vilify themselves!

not know truly selves vilify indeed

Beware of such!

careful-of-them

No. 49.

The Treaty of the Wolves and Sheep.

Sheep with Wolves engage-by-onth.

From days of old, the Wolves and the Sheep have been bitter enemies,

From old Wolves Sheep bound-enmity

for long indeed! The reason why the Sheep did not receive hurt

long-time! Sheep's where-by

at the hands of the others, was that the Shepherds had always

not receive their evil was Shep-

ferce hunting Dogs to protect them:

herd always by-means-of hunting-Dogs pro-

the Wolves knew the valour of the Dogs; and reflecting within themselves,

them Wolves knew Dogs valor selves-

judged that they were not fit to be the Dogs' antagonists: and further,

thought not their antagonists and

as these Sheep long ago had not sufficed

further by these Sheep not obtained

to fill their bellies, they were thereat most indignant! Thereupon

fill belly made hatred upon-which

they threw out sundry insinuations to the Sheep, urging, "We were

insinuated to Sheep saying We

比銕復再咬之

銕曰汝心太毒

不能害人反害

自己如世有狼

心者常在暗裡

以言語誣人而

不知實自誣也

慎之

tsze Tsō, fūh-tsac yaou-che!

tsze Tso, fook-tsoy 'ngaou-che!

Taō yuě, "joo sin tae tūh!

Tsō yucl, "yū sūm tai lūk!

"pūh nǎng hae jín, fán hae

"pūt nǎng hoy yǎn, fán hoy

"tszé-kē!" Joo shē, yew lǎng-

"tszé-kee!" Yū shei, y'au lǒng-

sin-chay; cháng tsae gán-le,

sūm-chay; shéong tsoy úm-luy,

ē yén-yü hwuy jín; urh

ce yeen-yü wei yǎn; e

pūh chē, shīh tszé-hwuy yay!

pūt chee, shát tszé-wei ya!

shín-che!

shún-che!

羊與狼盟

Yáng, yü Láng míng.

Yaang, yü Láng mǎng.

自古狼羊結仇

Tszé koo, Láng, Yáng, kěě-chow

Tszé koo, Lóng, Yaang, keet-ch'au

久矣羊之所以

kēw ē! Yáng-che so-ē

k'au ee! Yaang-che shō-ee

不受其害乃牧

pūh show ke hae, nae mūh-

pūt sh'au ke hoy, nai mūk-

者常以獵犬護

chay cháng ē lěě-Keuen hoo-

chay shéong ee leep-Hūne oo-

之狼知犬勇自

che:—Láng chē Keuen yung, tszé-

che:—Lóng chee Hūne yung, tszé-

忖非其敵手而

tsun fē ke teih-show; urh-

tsūn fee ke tik-sh'ou; ee-

又以此羊不得

yew, ē tszé Yáng, pūh tīh

y'au, ee tszé Yaang, pūt tūk

充腹為恨于是

chúng fūh; wei hǎn! Yū-she,

chúng faok; wei hǎn! Yū-she,

媚於羊曰我等

mci yū Yáng; yuě, "Wō-tǎng

mec yū Yaang; yucl, "nGō-lǎng

"at first very good friends indeed! our
"fathers held intercourse together,
originally good-friends fathers blended

"and so did their children! it is all the
"fault of these mad Dogs,
Sons went all because mad Dogs

"who cause us to look on each other as
"enemies! now,
make us as enemies now

"altho' it is very true that we suffer from
"the bad temper of the Dogs,
we altho' receive their anger

"yet you yourselves, Gentlemen, are
and Gentlemen also not-yet

"continually being constrained by them!
"why then
not receive their government! how

"not lay a representation before your Mas-
"ter, and cause him
not state-inform Master cause

"to send them away? we then should be
"the same good friends
send-away-them. We mutually-well

"that we were at first! and would not this
"be a most excellent plan?"
as beginning how not wise indeed!!

The Sheep believed them, and ever after-
wards would not consent
Sheep believed them afterwards not

to remain in the same place as (or beside)
the Dogs; the Wolves
with Dogs together-remain Wolves then

then in the time of a drum-beat seized
them! and the repentance of
one drum caught-them. Sheep repentance

the Sheep was of no avail! This applies
to those men who are always
not come-up-to. As world-men often

grumbling at the wholesome restraints
imposed upon them by the magistrates:
grudge Mandarin rule-restrain not

little do they know, that if there were no
magistrates (to restrain them),
know one no Mandarin immediately

they would then be constrained by thieves
and robbers,
become robbers that-which govern more

which would be infinitely worse!
have extreme indeed!

No. 60.

The Axe in want of a Handle.
Axe begs Handle.

Formerly there was an Axe, which altho'
sharp enough,
Of-old had Axe altho' sharp

本來相好父交

子往皆因狂犬

使我輩如仇今

我等雖受其氣

而足下亦未嘗

不受其制也何

不告知主人令

去之我等相好

如初豈不善哉

羊信之以後不

與犬同處狼則

一鼓擒之羊悔

無及如世人每

怨官府管束不

知一無官府即

為賊人所制更

有甚焉

斧頭求柄

昔有斧頭雖銳

"pün-lae seang-haou! foo keaou,
"paon-loy seong-hou! foo kaou,

"tszé wáng; keae yin kwáng Keuen,
"tszé wóng; kai yün kwóng Hüne,

"szé wō-peí joo chów! kín,
"szé 'ngō-pooy yū ch'au! kūm,

"wō-lǎng suy show ke kē;
"ngō-lǎng suy sh'au ke hee;

"urh Tsüh-hea, yih wē-chang
"e Tsúk-ha, yik mee-cheong

"püh show ke chē yay! hō
"pūt sh'au ke chei ya! hō

"püh kaou-chē choo-jin, líng
"pūt kou-chee chū-yün, líng

"keu-che? wō-tǎng seang-haou
"hūy-che? 'ngo-lǎng seong-hou

"joo choo; kē püh shēn tsae!!
"yū chū; hee pūt sheen tsay!!"

Yang sín-che; ē-how püh
Yaong sūn-che; ee-h'au pūt

yü Keuen túng-choo:—Láng tsīh
zü Hüne táng-chū:—Lóng tsūk

yih koo kín-che! Yáng hwuy
yat koo kūm-che! Yaong fooy

woo keih! Joo shē-jin, mei
mou kúp! Yū shei-yün, mooy

yuen Kwan-foo kwán-shüh; püh
yüne Koon-foo koon-chúk; pūt

chē! yih woo Kwán-foo, tsēih
chee! yat mou Koon-foo, tsik

wei tsīh-jin so chē! kǎng
wei tsák-yün sho chei! kǎng

yew shin yen!!
y'au shám yeen!!

Foo-tów kēw Ping.
Foo-l'au k'au Pēng.

Sēih yew Foo-tów, suy juy
Sik y'au Foo-l'au, suy yuy



was yet good for nothing; so he bethought himself, "I must have

yet na use self-reflected must

"a Handle; and then I may make myself useful

obtain a handle then may see-

"in my day and generation:—so he begged

[begged the use (i. e. be useful) with age (or world) so

of a Tree, saying, "My Master! would you be so kind as

Tree saying Mas-ter confer-upon me

"to give me a bit of wood! I only want what will be just enough *[make*

one wood not-more-than hardly-enough to-

"to make me a Handle and no more! (grant me but this) and at

a handle sufficient! other-day

"some future time I shall certainly endeavor to repay you!" The Tree

surely-ought to-nim-at recompense the Tree

looking at herself, and seeing her branches most luxuriantly abundant,

self-regarding bran-ches many-abundant

(thought within herself) "why should I grudge him a handle," and so

why grudge a handle! generously-

most generously gave it him. The Axe

having now obtained a Handle,

gave-it Axe having-obtained the handle

there was not a Tree in the whole forest that was not

what was Tree-forest utterly received

hewn down by him! and what monstrous stupidity was not this

cut-away! how the Tree—'s

on the part of the Tree!! This reminds us of the current saying

stupidity?! as world-men that-which

in this world, about "assisting a Tiger by adding wings to him!"

say help Tiger add wings further

and there is another saying of "presenting a knife (to a man) and then begging your

say offer-up knife beg life is-so

"life of him," which is quite in point! Every man then ought strenuously

truly! every-man must-necessarily each

to defend his own! do not for any sake yield an inch (of what is

keep his portion do-not-for-any-sake cubit

your right) to others! or it is really much to be feared, that it may end

inch give (other)-men sincerely fear have

like our story of the Axe and the Handle;

as Axe Handle then repent it

will be late indeed!

late indeed!

而無用,自思必

得一柄,方可見

用於世,乃乞其

樹曰先生賜我

一木不過僅為

一柄足矣他日

自當圖報其樹

自顧枝柯繁盛

何惜一柄慨然

與之斧得其柄

所有樹林盡被

伐去何其樹之

愚哉如世人所

謂助虎添翼又

云遞刀乞命是

也凡人必須各

守其分切勿尺

寸與人誠恐有

如斧柄則悔之

晚矣

urh woo yung; tszé-szé, "peih
e mou yung; tszé-szé, "peet

"t'ih y'ih Ping, fang ko k'ien-
"t'uk yat P'eng, fang ho keen-

"yung yü shē!" nae k'ēih ke
"yung yü shēi!" nai hāt ke

Shoo, yüē, "s'ien-s'ang! szé wō
Shū, yuet, "seen-shang! tszé 'ngō

"y'ih müh, p'üh-kwō k'ín wei
"yat muk, p'üt-kwō k'án wei

"y'ih Ping, ts'üh ē! ta-j'ih
"yat P'eng, tsuk ee! ta-yat

"tszé-t'ang too-pau!" Ke Shoo,
"tszé-t'óng too-pou!" Ke Shū,

tszé-koo chē-kō fan-shing:—
tszé-koa chee-ā fan-shing:—

"hō se'ih y'ih ping!" kae-jen
"hō s'ik yat p'eng!" koy-yeen

yü-che! Foo, t'ih ke Ping;
yü-che! Foo, t'uk ke P'eng;

sō yew Shoo-lin, tsín pē
shū y'au Shū-lám, tsún pee

fā-keu! hō ke Shoo-che
fāt-hūy! hō ke Shū-che

yü tsae!! Joo shē-jin so
yü tsay!! Yü shēi-yün sho

wei, "tsoo Hoo, t'een Y'ih"; yew
wei, "chū Foo, teem Y'ik"; y'au

yün, "tē kau, k'ēih ming," shē
wün, "tēi tou, hāt mēng," shē

yay! Fan-jin peih-seu kō
ya! Fan-yün peet-sūy k'ak

show ke fun! ts'ē-wūh ch'ih,
sh'au ke fun! ts'et-mūt ch'ek,

tsun, yü jín; ch'ing kung yew
tsun, yü yün; sh'ing hung y'au

joo Foo, Ping, ts'ih hwuy-che
yü Foo, P'eng, ts'uk fooy-che

wan-ē!
mán-cc!

No. 51.

The Stag, the Oxen, and their Master.
Stag implores Oxen-deliver.

Of old there was a Stag which being pursued
[i. e. was driven by
Formerly had Stag received-driving from

by the Huntsmen, was running about skulking
hither and thither to [ning-for-life
Huntsmen four-(directions)-sneaked-off run-

save his life; when he by mistake, entered a
lane where there was no thorough- [pressed
erroneously rushed into cul-de-sac being-

fare; and being hard-pressed, went into a
stall where were Oxen, [tiously begged

hurried entered Oxen-railed-enclosure pi-

and implored them all, saying, "oh! Gen-
"tlemen! save my life!"

all Oxen saying Mas-ters! deliver.

The Oxen asked him what the matter was,
and the Stag said

life Oxen questioned him Stag said

"the Hunters alas! are pursuing me!"
The Oxen observed,

Hunts-men drive me Oxen said

"the Hunters will never come to this place!"
Hunts-men not arrive this place

"you may therefore be at ease on that score,
"only should
you therefore compose-heart it-only-is

"our Master come, then indeed it would
"be difficult to secure you!"

Master come then not can

The Stag next begged them to show him
some way of protecting himself,
secure Stag then again begged protect-

and the Oxen answered, "do you then hide
"yourself among
plan Oxen said you therefore conceal

"the whole group of us." Just as they
were speaking,
with ranks-amidst. Just speaking-space

the Cowherd came to give the animals their
pasture; he only took

Cow-herd came to-feed only took

the provender and put it down, when he
wheeled round

grain-food put-down turned-body

and went away. The Stag accordingly
(thought that he had) got over it,
then went Stag accordingly obtained escape

but the Oxen said, "Master has not yet
"come,

Oxen said Mas-ter not come

"so don't you be so glad! we fear that
"when Master really

you don't gladiome we fear Mas-

"does come, you will find it very hard
ter come-time you must-surely not

鹿求牛救

昔有鹿被逐於

獵戶四邐逃命

悞投窮巷逼得

奔入牛欄哀懇

衆牛曰先生救

命牛訐之鹿曰

獵戶逐我牛曰

獵戶不到此處

汝且放心惟是

主人來則不能

保鹿則再求護

法牛曰汝且藏

於隊中正言間

牧童來飼止將

糧食放下回身

便去鹿遂得免

牛曰主人未來

汝勿喜吾恐主

人來時汝必不

Lüh k'ew 'N'ew-k'ew.

Luk k'au 'nGau-k'au.

Selh yew Lüh, p'ē-chüh yü
Sik y'au Luk, pee-chók yü

L'ē-hoo; szé-tswan taou-ming,
Leep-oo; szé-chūne tou-m'eng,

woo-tów keung-heang; peih-tih,
'ng-t'au k'ang-hóng; p'ik-tük,

pün jüh 'N'ew-lan; gae-k'än
pün yap 'nGau-lan; oy-hün

chung-'N'ew, yü, "S'een-säng! k'ew
chung-'nGau, yuet, "Seen-shang! k'au

"ming!" 'N'ew k'ee-che. Lüh yü, 'm'eng!" 'nGau keel-che. Luk yuet,

"L'ē-hoo chüh wō!" 'N'ew yü, 'Leep-oo chók 'ngō!" 'nGau yuet,

"L'ē-hoo püh taou tszé-choo!
"Leep-oo püt lou tszé-chū!

"joo tseay fang-sin; wei-she
"yü ch'ay fong-süm; wei-she

"Choo-jin lae, ts'ih p'üh-näng
"Chū-yün loy, ts'ik p'üt-näng

"paou!" Lüh, ts'ih tsae k'ew hoo.
"pou!" Luk, ts'ik tsoy k'au oo-

fā; 'N'ew yü, "joo tseay tsäng
fat; 'nGau yuet, "yü ch'ay tsäng

"yü tuy-chung!" Ching yen-k'een,
"yü tuy-chung!" Ching yeen-kan,

Müh-tung lae szé; chē, ts'ang
Muk-tung loy tszé; chee, ts'ang

leang-ch'ih fang-hea; hwuy-shin
leong-shik fong-ha; ooy-shün

p'ien keu! Lüh suy t'ih-m'een.
peen hūy! Luk suy t'ik-m'een.

'N'ew yü, "Choo-jin wē lae,
'nGau yuet, "Chū-yün mee loy,

"joo wūh hē! woo kung Choo-
"yü māt hee! 'ng hung Chū-

"jin lae-she, joo peih p'üh
"yün loy-she, yü peet p'üt

"indeed to make your escape!" In a brief space of time, the Master

can escape! brief-space-of-time Mas-

actually came! the first thing he did, was to count over

ter indeed arrived first counted the

his Oxen; afterwards he examined them all over,

Oxen afterwards examined their whole-body

there was not one that he did not inspect most thoroughly; and

not one not around-complete there-upon

with that seeing that there was a Stag among them, he dragged

saw had a Stag dragged-out

him out and killed him! Thus it is in the affairs of

killed him. As world-midst's

this world! there is no one who looks so minutely

business Master not have not

into matters, as the Master does himself!

very-regard-minutely-those-who indeed.

No. 52.

The Lion and the Stag.

Stag enters Lion-den.

A Stag was once hotly pursued by a Warrior, so much so

Stag because military-man followed-pressed

that he had no way of escape; when most opportunely he saw

urgently not could escape apropos saw

a cave just before him, and bounced into it in a great hurry!

face-before a cave quickly-hurriedly

But who would have thought it! within that cave

rushed-in ever-anticipate!? the midst

was a fierce Lion! The Lion's heart was right well-pleased

had Lion was indeed! Lion heart

at the adventure, and he laid hold of him without any effort!

very glad no trouble and obtained

The Stag being now at the point of death, said, repenting of it.

him Stag near death repented it

most bitterly, "before me there is a Lion "about to devour me,

saying before have Lion eat

"and behind me is a Warrior in pursuit of "me;

me after have military-man follow

"and such! is my unhappy fate!

me fate ought as-thus if

能脫也少頃主

久果至先數其

牛後驗其遍身

無一不週於是

見有一鹿扯出

宰之如世間之

事主人未有不

最關切者也

"nǎng tō yay!" Shaou-king, Choo-
"nǎng tūte ya!" Shēw-king, Chū-

jin kwō chē! sēen, soo ke
yūn kwō chee! seen, shou ke

'Nēw; how, yén ke pēen-shín:—
'nGau; h'au, yeem ke peen-shūn:—

woo yīh pūh chow! yū-she,
mou yat pūt ch'au! yū-she,

kēen yew yīh Lūh; chāy-chūh,
keen y'au yat Lūk; chāy-chut,

tsae-che! Joo shē-kēen-che-
tsoy-che! Yū shei-kan-che-

sze; Choo-jin wē yew pūh
sze; Chū-yūn mee y'au pūt

tsuy-kwan-tsēē-chay yay!
tsuy-kwan-tseet-chay ya!

鹿入獅穴

Lūh jūh Szé-heuē.

Luk yap Szé-yuct.

鹿因武士追迫

急不能脫適見

面前一穴疾忙

投入殊料其中

有獅在焉獅心

甚喜不勞而得

之鹿臨死悔之

司前有獅子食

我後有武士追

我命該如此倘

Lūh, yin Woo-szé chuy-pīh,—
Luk, yūn Mou-szé chuy-pák,—

keih, pūh nǎng tō; shih! kēen
kūpp, pūt nǎng tūte; shik! keen

mēen-tsēen yīh heuē, tseih-māng
meen-tseen yat yuet, tsāt-mōng

tōw-jūh:—shoo-leaou! ke chung,
t'au-yáp:—shū-lēw! ke chung,

yew Szé tsae yen! Szé sin
y'au Szé tsoy yeen! Szé sum

shín hē! pūh laou, urh tīh-
shūm hee! pūt lou, e tūk-

che. Lūh lin szé, hwuy-che
che. Luk lūm szé, fooy-che

yuē, "tsēen, yew Szé-tsze chih
yuct, "tseen, y'au Szé-tsze shik

"wō; how, yew Woo-szé chuy
"ngō; h'au, y'au Mou-szé chuy

"wō:—ming kae joo tszé! táng
"ngō:—mēng koy yū tszé! tóng

"if the Warrior had caught me, perhaps
"he might not
military-man had me perhaps not

"have killed me; on the contrary, he might
"have reared me! this is
kill but rear me further not

"however what no one can ascertain; but
"now that I am being devoured
may conjecture! now received Lion

"by the Lion, of what avail is my repent-
"ance!"
cat me repent what come-up-to!

This is just like those, who being pinched
by poverty and want, are *[eously-]*
As because of poverty-distress and erron-

mistakenly induced to violate the laws; thus
leading to their being bound
cause violate-laws leading-to body

hand and foot, and cast into prison; and
alas! these know not that this
bound prison-midst and not know

is much worse than even poverty or dis-
tress!
still-more extreme with poverty-distress!

No. 53.

The contention of the Sun and the Wind.
Sun Wind mutually wager.

The Sun and the Wind were always con-
tending which was the
Sun with Wind mutually-wrangled strong

stronger, and which the weaker; the one
would on no account give way
weak both not mutually-yield extremely

to the other; and they longed to make trial
of their respective pretensions.
wished one compare high low unexpectedly

Suddenly they saw a traveller on the road,
who had wrapped himself
saw road-upon travelling-man put-on-

up in his cloak, and was coming along in a
great hurry.
had a-cloak hurriedly-hastily and

The Sun exclaimed, "how wonderful!
"how marvellous this is!
coming Sun said wonderful!! wonderful

"you and I have each of us been speaking
"of our great power,
extreme!; you I each self-call

"and we have not yet been able to dis-
tinguish (which is the greater); now
great not can divide now

"however there is a man coming hither-
"ward, who has got on a cloak;
coming-man body put-on outside-cloak

"let you and myself each make a trial of
"skill,
you I each put-in-force magical-art

武士得之或不

殺而養之猶未

可料也今被獅

食之悔何及也

如因窮困而悞

為犯法以致身

繫獄中而不知

更甚於窮困也

"Woo-szé tih-che, hwō pūh
"Mou-szé tūk-che, wāk pāt

"shǎ, urh yáng-che; yēw wē
"shát, c yaong-che; y'au mee

"ko leaou yay! kin, pē Szé
"ho lēw ya! kūm, pē Szé

"chǐh-che; hwuy hō kēh yay!"
"shik-che; sooy hō kūp ya!"

Joo, yin kéung-kwān, urh woo-
Yū, yūn kung-kwān, c 'ng-

wei fán-fǎ; ē-chē shín
wei fán-fát; ēe-chee shūn

kē yō-chung:—urh pūh chē,
hei yōk-chung:—e pūt chee,

kāng shín yū kéung-kwān yay!
kāng shūm yū kung-kwān ya!

日風相賭

Jih, Fung, seang-too.
Yat, Fung, seong-tou.

日與風互爭強

弱兩不相讓甚

欲一較高下忽

見路上行人穿

着外套忙奔而

來日曰妙哉妙

哉你我各自稱

大未能令別今

來人身穿外套

你我各施法術

Jih, yū Fung, hoo-tsāng kéang,
Yat, yū Fung, oo-chāng kéang,

jō; leang pūh scang-jāng, shín
yók! leong pūt seong-yaong, shūm

yūh yih keaou, kaou, hea! Hwūh!
yuk yat kaou, kou, ha! Fāt!

kēen loo-shang hīng-jin, chuen-
keen loo-sheong hāng-yūn, chūne-

chō wae-taou; māng-pūn urh
cheok 'ngoy-tou; māng-pūn c

lae! Jih yue, "meaou tsac! meaou
loy! Yat yuel, "mēw tsay! mēw

"tsae! nē, wō, kō tszé-ching
"tsay! nē, 'ngō, kōk tszé-ching

"ta, wē nāng fūn-pē; kin,
"toi, mee nāng fūn-pē; kūm,

"lae-jin shio chuen wae-taou;
"loy-yūn shūn chūne 'ngoy-tou;

"nē, wō, kō shē fā-shūh;
"nē, 'ngō, kōk shēc fāt shāt;

"and he who can make the traveller part
"with his garment,
can cause traveller put-off-clothes

"is the conqueror!" With that, by mutual
agreement
he who does gain with-that mutually

they adjusted the wager. As it belonged to
the Wind to give his trial
wagered the Wind then first put-in-

of skill first. all of a sudden a furious hur-
ricane arose!
force plans great whirlwind suddenly rose

which very nearly took the traveller's cloak,
nearly-took travel-er outside-garment

and blew it away from him. The traveller
however held on firmly
blew-fell. Travel-er by-means-of hand

with his hands, and thus avoided (losing
it); and the Wind being ex-
defended-held obtained-escape Wind plans

hausted, or being unable to do more, it now
remained to the Sun,
since not could do and came-to

to show what he could do. Amid a sky
unshadowed by a single cloud,
Sun make plans cloud-clear sky-

he threw out his beams so fiercely radiant,
that the perspiration in [bright travel-
empty (i.e. mid-air) shining-splendour fierce-

streams ran down the traveller's cheeks; the
hot air
er sweat flowed-down two jaws hot-

became insufferable, and the traveller had
no resource
air difficult to-sustain only-could put-

but to lay aside his cloak; and so it was
off outer-garment there-fore Sun

that the Sun became the conqueror! Thus
it is among the men of this
was gainer truly!! As world-men

world who vainly rely on mere brute force
(the fortiter in re) for success,
in-vain cling-to blood-temper's valor

and thus it is that too many of them are
losers; much better on the other
many lead-to have loss contrary not

hand is it to measure one's strength by
mildness (the suaviter in modo) thro' [begin
as (i. e. better) soft-gentle measure strength

which men may be spared unlooked-for
calamities!
obtain no unlooked-for-evil.

No. 54.

The Old man at the point of death and his
Sona.
Husband-man's bequeathed-instructions.

能使行人脫衣

者為勝於是相

賭其風則先行

作法大颶突起

幾將行人外套

吹落行人以手

護持得免風法

既無可施及至

日作法雲淨天

空照耀猛烈行

人汗流兩頰熱

氣難當只得脫

下外套是以日

為勝耳如世人

徒恃血氣之勇

多致有失反不

如溫柔量力始

得無虞

農夫遺訓

"nāng szé hīng-jin tō-ē-
"nāng szé hāng-yūn tūe-cc-

"chay, wei shing!" yū-she seang-
"chay, wei shing!" yū-she seong-

too; ke Fung, tsīh sēn hīng-
tou; ke Fung, tsūk seen hāng-

tsō fā. Ta keu tūh kē!
tsok fūl. Tai kūy tūe hee!

kē-tseang hīng-jin wae-taou
kee-tseang hāng-yūn 'ngoy-tou

chuy-lō:—hīng-jin ē show
chuy-lok:—hāng-yūn ec sh'au

hoo-chē, tīh-mēen! Fūng fā,
oo-chee, tūk-meen! Fūng fat,

kē woo ko shē; kēh chē
kee mou ho shee; kūp chee

Jīh tsō fā, Yun-tsing tēen-
Yāt tsok fāt. Wūn-tsing teen-

kung, chaou-yaou māng-lēē! hīng-
hung, chēw-yēw māng-leet! hāng-

jin, hān lēw leang kēē; jē-
yūn, hōan l'au leang káp; yeet-

kē nān tāng! chīh-tīh tō-
hee nān tōng! chik-tūk tūe-

hea wae-taou; she-ē Jīh
ha 'ngoy-tou; she-ec Yāt

wei shing ūh! Joo shē-jin
wei shing ēē! Yū shei-yūn

too chē heuē-kē-che yūng,
tou chee heut-hee-che yūng,

tō chē yew shīh; fān, pūh-
tō chee y'au shāt; fān, pūt-

joo wān-jow leang leih; chē
yū wūn-y'au leong lik; chee

tīh woo yū!
tūk mou yū!

Nung-foo ē-heun.
Nung-foo wei-fūn.

A long time ago was a Farmer, who being
at the point of death,

Of-old had a Husband-man about-to

all his Sons knelt around him, begging to
hear his dying commands.

die all-sons in-a-circle knelt begged

The Farmer said, "I have tilled the ground
during

words Husbandman said I a lifetime

"my whole life; and in the centre of my
fields,

plough plant concealed have gold-hole

"is a golden hoard buried somewhere;—
with fields-acres-'s midst I

"after my death, ye must instantly go and
dig it up;
die after ye must speedily

"do not upon any account, let this treasure
go dig-up do'nt make other-man

"he appropriated by other people! beyond
this, I have no further commands!"
that-which-obtain my!! besides no

(Having thus spoken) in a brief space of
time he resigned his breath! [i. e. died
ether commands little-time returned-world

The whole of the Sons, each striving who
would be foremost,

all sons strivingwent each every

now cheerfully lent a hand; they took every-
thing in the shape of a field
stirred-hand took what had's

and turned it over entirely in their anxious
search!

field utterly did dig-over search-

behold! they found no golden hoard what-
ever!

look-for lo! no gold cavern and

and knew not that in the meantime
not know, their strength already saw

their exertions had had a wonderful effect
on their grounds! The [space indeed! Har-
vest i. e. produced good effects with fields-

Harvest was a most ample and abundant
one! and what difference between
rest plentiful-abundant and what difference

this and a hoard of gold! the intention of
the old Farmer

with gold-cavern! Husband-man

was now completely explained!

's idea already had explanation!!

Just so it is, that our Gracious Emperor
has sealed and prohibited all the

As our Emperor seal-forbid all

gold and silver mines (in the country); in
order that his people

gold silver hills exactly cause people

昔有一農夫將

死衆子環跪乞

言農曰余一生

耕種藏有金窖

於田畝之中我

死後你等須速

往挖勿爲他人

所得可也餘無

別囑少頃歸世

衆子爭往各各

動手將所有之

田盡行掘過我

尋殊無金窖而

不知其力已見

功于田間矣稼

穡茂盛又何異

於金窖哉農夫

之意已得解矣

如我皇封禁諸

金銀山正使民

Seih, yew yih Nung-foo tseang-
Sik, y'au yat Nung-fao tseong-

szé; chùng-Tszé hwán-kwei, keih-
szé; chùng-Tszé wán-kwei, hál-

yén; Nung yüé, "yü yih-säng
yeen; Nung yüel, "yü yut-shang

"käng, chùng; tsäng yew kín-keau,
"käng, chäng; tsöng y'au kám-kaou,

"yü tēen-mow-che chung; wō
"yü teen-m'au-che-chung; 'ngō

"szé how, nū-täng seu süh
"szé h'au, nee-täng süy tsük

"wáng wá:—wüh wei ta-jin
"wóng wát:—müt wei ta-yün

"sō tih, kō yay! yü woo
"shō-tük; hō ya! yü mau

"pēē chüh!" sh'au-king kwei-shū,
"peet chük!" shew-king kwei-shi-

Chung-Tszé tsäng-wang, kō kō
Chung-Tszé chäng-wang, kók kók

tung-show; tseang sō-yew-che-
tung-sh'au; tseang-shū-y'au-che-

tēen, tsin hing keü-kwō chauu-
teen, tsün häng kwüt-kwō chauu-

tsin:—shoo! woo kín-keau! urh
tsüm:—shū! mau kám-knou! e

püh chē, ke leih, ē kēen-
püt chee, ke hē re keen-

kung yü tēen-kēen ē! ken-
kung yü teen-kán: ee! ku-

sih mōw-shing:—yew hō ē
shik m'au-shing:—y'au hō ee

yü kín-keau tsac!! Nung-foo-
yü kám-kaou tsay!! Nung-fao-

che-ē, ē tih keae ē!
che-ee, ēē tük kai ee!

Joo wō Hwáng, füng-kín choo
Yü 'ngū Wóng, füng kám chū

kín yin shan; ching szé mün,
kám 'ngán shan; ching szé mün,

may not become slothful and lovers of ease,
not slothful-lazy selves-indulge so that

which would cause them in the course of
time to be utterly useless!
complete no-use's men indeed.

his idea of the subject is wise, and moreover
most profound!
His intention wise further deep truly!

The proverb saith, "it is better for a man
"to live by his active

Common saying may-rather self-acting eat

"exertions, than idly to sit down and con-
sume

his strength may-not sitting eat

"his wealth:—there is no limit or term to
"a man's industry,

his gold eat strength not final-

"but the day may come when his gold is
"utterly exhausted!"

time, eat gold ought have exhaust.

No. 55.

The-Fox and the Stork.

Fox, Stork mutual-intercourse.

There once lived a Fox, who had formed a
reciprocal

Before had Fox with White-

and very intimate friendship with a Stork.
stork mutual-intercourse very thick one

One day the Fox spread a banquet, and
sent an invitation (to his

day Fox prepared feast mutually-invited

friend); and the Stork very gladly went to
partake of his entertainment.

Stork then gladly ascended to banquet.

The viands which were there served up,
consisted entirely of [pieces

What handed-up all shallow-plates broken-

broken meats and thin soups in very shallow
dishes:—the Stork because

victuals thin-soup Stork because beak

of her bill being sharp, found her plan of
pecking by no means

sharp-pointed not profit by pecking and

advantageous; while the Fox on the other
hand lapped and licked, so that

Fox then used licking-plan eye-

in the twinkling of an eye, meats and fruits
were exhausted; and a multitude of

twinkling-space meats fruits already done

empty glasses and platters, all in the utmost
confusion, (betokened the end of the feast.)

cups platters abundant-disorderly Stork then

The Stork then announced her departure,
and returned home extremely. [angry

announced-leave-taking and returned very

毋怠惰自逸以

成無用之人也

其意善且深矣

俗云能可自食

其力不可坐食

其金食力無已

時食金當有盡

狐鵲相交

曾有狐狸與白

鵲相交甚密一

日狐設席相請

鵲則欣然赴席

所陳皆淺碟碎

饌稀湯鵲因嘴

尖不利於啄而

狐則用紙法瞬

息間餽核既盡

杯盤狼藉鵲則

告辭而返深恨

woo tai-tō tszé-yih; ē
mou tōy-lō tszé-yūl; ee

ching woo-yung-che jin yay!
shing mou-yung-che yūn ya!

ke ē shēn, tseay shīn ē!
ke ee sheen, chāy shūm ee!

Sūh yun, "nāng-ko tszé chīh
Tsuk wūn, "nāng-ho tszé shik

"ke leih, pūh-ko tsō chīh
"ke lik, pūt-ho tsō shik

"ke kīn:—chīh leih, woo ē-
"ke kūm:—shik lik, mou ee-

"she; chīh kīn, tāng yew tsīn!"
"she; shik kūm, tōng y'au tsūn!"

Hoo, Hō, seang-keaou.
Oo, Hōk, seong-kaou.

Tsāng yew Hoo-lē, yū Pih-
Tsāng y'aa Oo-lee, yū Pāk-

hō, seang-keaou shīn meih. Yih
hōk, seong-kaou shūm mūl. Yal

jīh, Hoo shē-seih, seang-tsing:—
yāt, Oo cheet-tsik, seong-tsing:—

Hō, tsīh hīn-jen fōo-seih.
Hōk, tsūk yūn-yēn fōo-tsik.

Sō chīn, keae tsēen-tēē, suy-
Shō chūn, kai tsen-teep, suy-

chuen, hē-tāng; Hō, yin tsuy
chan, hee-tōng; Hōk, yūn tsuy

tsēen, pūh lē yū chō: urh
tsēen, pūt lee yū tōk; e

Hoo, tsīh yung shē-fā; shūn.
Oo, tsūk yung shai-fal; shūn-

seih-kēen, heaon, hīh, kē tsīn;
sik-kān, 'ngaou, wāt, kee tsūn;

pei, pwan, lāng-tseih! Hō, tsīh
pooy, poon, tōng-tsik! Hōk, tsūk

kaou-tsze urh fān; shīn hān
kou-tsze e fān; shūm hān

indignant at the uncourteous manner in which the Fox had treated her.

Fox's unfeelingly-treat herself indeed!

Next day by way of returning his compliment, she also gave a banquet; [*means of next-day responded banquet entirely by-*

and had her wines and victuals put in nothing else than a glass bottle:—
glass cannister-stored food

the Stork thereupon found her bill most apposite,

Stork then very well-timed her bill

while the Fox could only hug the bottle and lick it,

and Fox then embraced cannister licked-

without a single atom of food reaching his belly!

it finally not one-thing arrived

This retribution, whether of glory or disgrace,

belly glary disgrace's recompense was

was what the Fox had brought upon himself! and therefore

Fox self took-up-it indeed therefore

we now admonish the men of this world, that they do not

admonish world-men not may self-

cherish in their hearts any intention to insult others! moreover it is

harbor insult-man's heart further

to be feared, that he who does so, will on the contrary get others to insult him!

fear contrarily receive man insult what

what occasion is there to say more!! The proverb saith, "the wicked may speak!?" Common saying wicked-

"man has always got another more wicked than himself to torment him,"

man indeed has wicked-man grind

which is just the moral of the fable.

this's say truly!

No. 56.

The Waggoner and Hercules.

Waggoner begs Fō.

One day a Waggoner was so unfortunate, as to have

One day Waggoner took carriage-

the wheel of his waggon sunk into a rut or hole,

wheel sunk into little pit not

when he could not get it out again; and so he began to implore

could raise Waggoner begged deliverance

assistance from O-mē-to Fō (alias Amida Budh.)

from O-mē-to Fū. Fō

狐之薄待已也

翌日酬席盡以

玻璃罐貯酒食

竊則甚適其嘴

而狐則抱罐舐

之終無一物到

肚榮辱之報是

狐自取之也故

勸世人不可自

存欺人之心猶

恐反被人欺何

可說哉俗云惡

人自有惡人磨

此之謂也

Hoo-che pō-tae kē yay!

Oo-che pōk-toy kee ya!

Yih-jih, chōw seih; tsín ē

Yik-yát, ch'au tsik; tsün ee

pō-lē kwan, choo tsēw-shih:—

pō-lee kaon, chū ts'au-shik:—

Hō, tsih shin shih ke tsuy;

Hōk, tsük shüm shik ke tsuy;

urh Hoo, tsih paou kwan shē-

e Oo, tsük pou kaon shai-

che; chung, woo yih-wüh taou

che; chung, mou yat-müt tou

too! yung, jüh-che paou, she

too! wung, yūk-che pou, she

Hoo tszé-tseu-che yay! Koo

Oo tszé-tsüy-che ya! Koo

keuen shē-jin, püh-ko tszé-

hūne shēi-yün, püt-ha tszé-

tsun kē-jin-che sín; yēw,

tsün hee-yün-che süm; y'au

kung, fán pē jín kē! hō

hung, fán pee yün hee! hō

ko shwō tsae!! Shih yun, "gō-

ho shuet tsay!! Tsuk wūn, "ōk-

"jin, tszé yew 'gō-jin mō."

"yün, tszé y'au ōk-yün mō,"

tszé-che wei yay!

tszé-che wei ya!

車夫求佛

Chāy-foo kēw Fūh.

Chāy-foo kau Fūtt.

一日車夫將車

輪陷於小坑不

能起車夫求救

於阿彌陀佛佛

Yih jih, Chāy-foo tseang chāy-

Yat yat, Chāy-foo tseang chāy-

lun, hūen yū seaou käng, pūh

lun, hām yū sēw häng, pūh

näng kē; Chāy-foo kēw kēw

näng hee; Chāy-foo kau k'an

yü O-mē-tō Fūh. Fūh

yü O-mee-tō Fūtt. Fūtt

Fō (it is said) in very deed descended (from the sky), and asked him,
really descended-approached asked saying you

saying, "what is the matter that you are
"thins begging me to assist you?"
have what business mutually beg? man

The Waggoner said, "the wheel of my
"waggon has got into a hole,
said my waggon fell pit beg

"and therefore I implore the power of the
"great god Fō, to pull it out for
Fō's strength pul'-up-deliver Fō said

"me again!" Fō replied, "you ought to
"put your shoulder against the waggon,
you ought shoulder-bear-up the waggon

"and flog your horses soundly; and then
"without doubt,
and lash the horses then-indeed

"you will quickly start it out of this hole:—
ascend out-of this pit if you

"but if you hang down your hands and
"wait, I really have no power
let-fall-hands and wait I also

"to do anything for you!" Thus it is
with the men of this world!
no cap-ability indeed! as world-

in times of difficulty and danger they call
on Fō, when they ought

men pressing-time beg Fō, also

in the first instance to exert their strength
to the uttermost;
ought before exhaust their strength then

for granting you to call on the name of Fō
ten thousand times,
may; allow you chaunt Fō myriad

it is not nearly so efficacious, as the simple
putting forth
sounds not-as self-act exert-

of your own exertions.
strength.

No. 57.

The honest Dog and the Thieves.
Faithful-Dog barks-at Thieves.

A certain rich old fellow had brought up a
Dog in his house.

Certain-rich-old-fellow house-fed a

One night a great number of Thieves en-
tered the dwelling-house,
Dog. One night pack-thieves entered

with intent to steal the valuables of small
bulk;

inner-house stole-took small-delicate the-

but the Dog heard them, and loudly barked
at them.

Dog heard and loudly-barked-at them parcel-

果降臨問曰你

有何事相求夫

曰我車落坑求

佛力拯救佛曰

汝當肩扛其車

而鞭其馬自然

騰出此坑若汝

垂手而待我亦

無能為矣如世

人急時求佛亦

當先盡其力乃

可任爾誦佛萬

聲不如自行勉

力

kwō kéang-lín! wǎn, yuě, "nē
kwō kōng-tūm! mǎn, yuet, "nē

"yew hō szé seang-k'ew?" Foo
"y'au hō szé seong-k'au?" Foo

yuě, "wō chāy lō kǎng! k'ew
yuet, "'ngō chāy lōk hǎng! k'au

"Fūh-leih pǎ-k'ew!" Fūh yuě,
"Fūtt-līk pūtt-k'au!" Fūtt yuet,

"joo tāng kēen-káng ke chāy,
"yū tāng keen-kóng ke chāy,

"urh pēen ke ma, tszé-jen
"e pēen ke ma, tszé-yecn

"tāng-chūh tsze kǎng! jū joo
"tāng-chāt tsze hǎng! yók yū

"chuy-show urh tae, wō yīh
"shuy-sh'au e toy, 'ngō yik

"woo nǎng-wei ē!" Joo shē-
"mou nǎng-wei ee!" Yū shei-

jīn, kēih-she k'ew Fūh; yīh
yūn, kūp-she k'au Fūtt; yik

tāng sēen tsín ke leih, nae
tóng seen tsán ke lik, nai

kō:—jīn ūrh sūng Fūh wán
hū:—yūm ee tsung Fūtt mán

shing, pūh-joo tszé-hing mēen-
shing, pūtt-yū tszé-hǎng mēen-

leih!

tik!

義犬吠盜

某富翁家畜一

犬一夜群盜入

室竊取細軟其

犬聞而吠之群

E-Keuen fē Taou.
Ee-Hūne fēi Tou.

Moŭ-foo-ūng, keá chūh yīh
M'au-foo-yūng, ká-chūk yat

Keuen. Yīh yāy, keun-taou jūh
Hūne. Yat yāy, kwūn-tou yap

shīh, tsē-tseu sē-juen; ke
shūt, tseet-tsūy sei-yūne; ke

Keuen wǎn, urh tsūh-che. Keun
Hūne mǎn, e tsūk-che. Kwūn

The whole of the Thieves upon this got
into a sad flutter, and forthwith ^[bait]
thieves frightened-hurried immediate'y threw
threw him a bait to stop his mouth; hoping
that he would attend to the
in-order-to feed him hoping he take-care

meat, and not care about barking any more.
eat and not take-care barking!

But lo! the Dog declined it, saying, "I
(the Dog) have now got a
Behold! Dog refused-it saying Dog

"watchman's duty intrusted to me,
has watch-man's responsibility not

"and I dare not therefore look after my
"eating and drinking at present;
dare aim-after tasting-feeding! if-

"and if I were to do this (that you want
"me to do), it would amount to
this (or thus) that-which-do is sell Master

"selling my Master, but would not at the
"same time benefit myself
indeed! not have advantage to me

"one jot! I really fear, that my Master
"would thus become a loser;
also! sincerely fear Mas-ter once

"and then, whom have I (his Dog) got to
"rely upon pray?
lose then I alone what depend-upon

"(in one word) I never never can consent
"to do anything of the kind!"
! ? assuredly not patiently do this

Thus when the men of this world would by
means of a bribe,
indeed! as world-men have bribe-

tempt slaves or servants to betray their
Master; ^[those-who]
cause the slaves turn-backs-upon Masters-
do not upon any account believe such! you
will thereby first ruin
on-no account-may believe before destroy

your Master, but afterwards the evil will
spread to your own persons:—
the Masters after extend-to their bodies

and in reason it ought to be so! Accord-
ingly, let us never think
reason-ought thus indeed! as before not

of taking our good name and expectations
for life,
may take my a-life-time's

to throw them away for the contemptible
object of good-living:— ^[eating-]
good-name-hopes throw-away all drinking-

this is most important!
's midst: is important.

盜慌忙即擲餌

以飼之、冀其顧

食而不顧吠也

殊犬辭之曰犬

有監守之責不

敢圖哺啜也如

此所為是賣主

矣非有益於我

也誠恐主人一

失則我獨何靠

哉斷不忍為此

也如世人有賄

令其僕背主者

切不可信先壞

其主後及其身

理當然也仍不

可將我一生之

聲望委諸飲食

之間為要

Taou hwáng-máng, tseih chíh úrh,
Tou fóng-móng, tsik chák 'nee,

ē szé-che; kē ke koo
ec tszé-che; kēē ke koo

chih, urh pūh koo fē yay.
shik, e pūt kao fēi ya!

Shoo! Keuen tszé-che, yuě, "Keuen
Shū! Hūne tszé-che, yuel, "Hūne

"yew kēen-show-che tsih; pūh
"y'au kām-sh'au-che chák; pūt

"kán too poo-chuě yay! joo-
"kām lou poo-chuēl ya! yū-

"tsze sō-wei, she mae Choo
"tsze shō-wei, she mae Chū

"ē! fē yew yih yü wō
"ce! fē y'au yik yü 'ngō

"yay! ching kung, Choo-jin yih
"ya! shing hung, Chū-yūn yat

"shih, tsih wō tūh hō kaou
"shát, tsūk 'ngō tōk hō kaou

"tsae! ? twan pūh jin woi tszé
"tsay! ? tūne pūt yūn wei tszé

"yay!" Joo shē-jir, yew hwuy-
"za!" Yū shei-yūn, y'au kony-

ling ke pūh pei Choo-chay.—
ling ke pook pooy Chū-chay.—

tsūē-pūh-kō sūn! sēen, hwae
tsēt-pūt-hō sūn! seen, wai

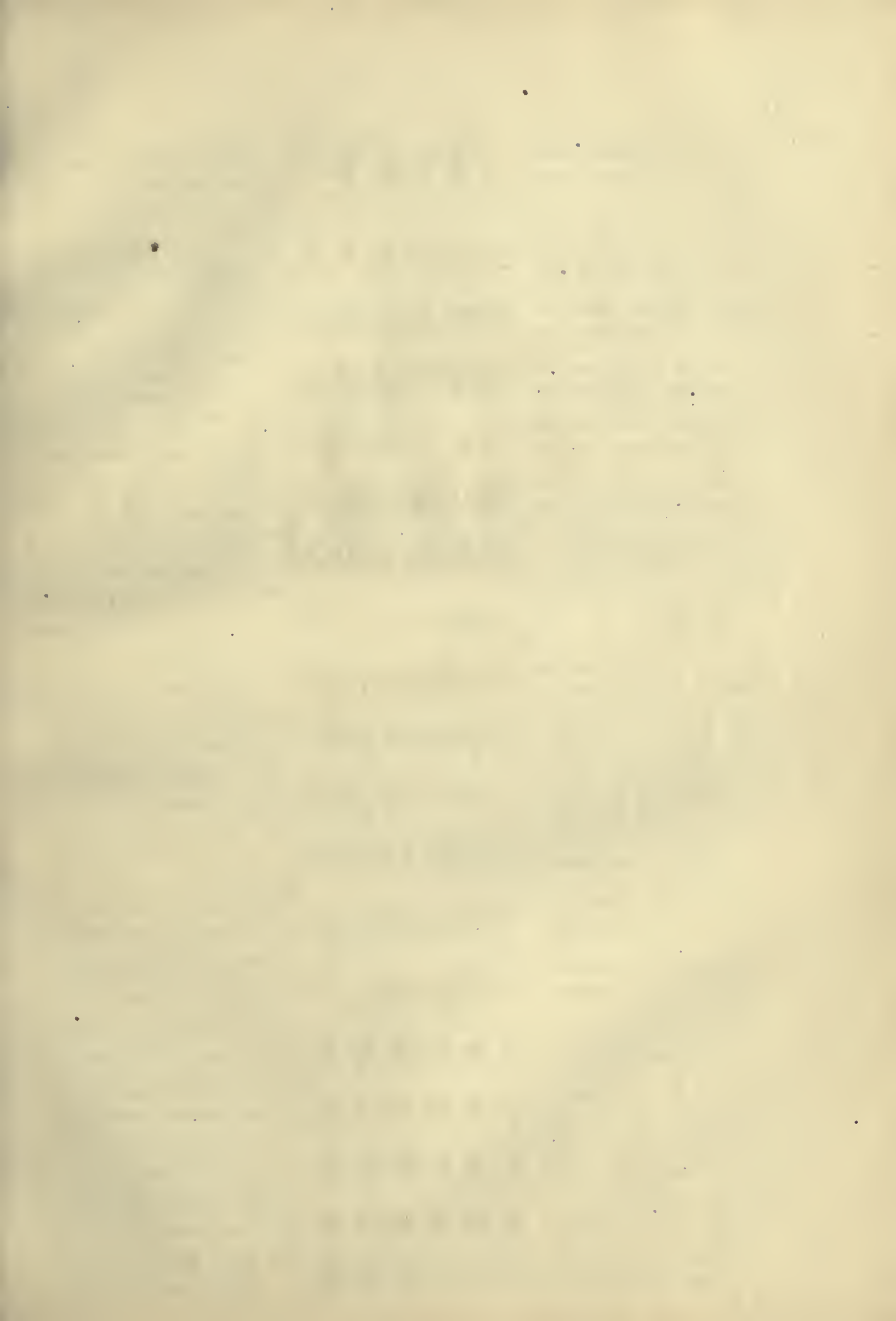
ke Choo; how, keih ke shūn:—
ke Chū: h'au, kūp ke shūn:—

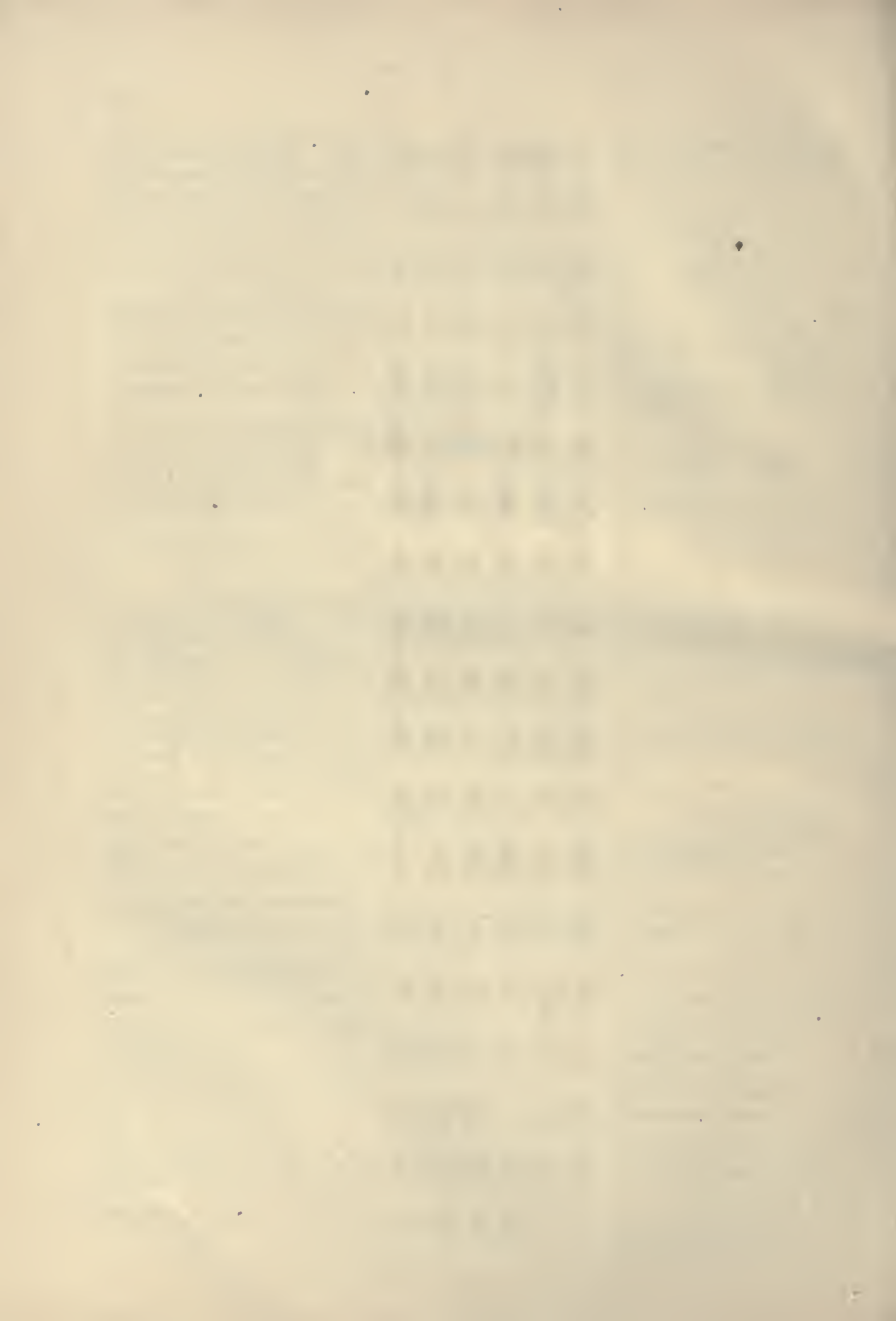
kā-tāng jēn yay! jing-pūh-
lic kóng yeen ya! yūng-pūt-

kō tseang wō yih sāng-che
hō tseang 'ngō yat-shāng-che

shing-wáng, wei choo yin-shih-
shing-móng, wei chū yūm-shik-

che kēen;—wei yaou!
che kán;—wei yēo?





No. 58.

The Treaty of the Birds and Fishes.
Birds erroneously depend-upon Fishes.

Before that the Great Emperor Yu had
drained off the Waters of the
Great Yü not yet drained-off water's

Deluge, the Birds of the air, and Beasts of
the field, were
before Flying-Birds Walking-Beasts both

not on good terms with each other; and
they fought and wrangled

not mutually-harmonize contended not vain-

day without end. But the Birds were so
unfortunate, as to be defeated

day only Flying-Birds hundred battles

in every engagement; they could plan no
method by which to gain

hundred defeats ever-not obtain-conquer-

a victory, and passed their days and nights
amid the utmost anxiety and vexation.

's plan day night vexation-fierce

One day most unexpectedly forth stepped a
Crow, and proposed a

suddenly one day Crow offered-up

plan, saying, "I have just heard, that the
" Fishes have also received

scheme saying I hear Fishes receive

"insult or injury at the hands of the
" Beasts; and have harboured resentment

Beasts insult treasured-up grudge in heart

"in their bosoms for a long time! Why
"then not dispatch one of our

long indeed! how not send a

"number, gifted with the power of eloquen-
"ce; to propose to them a solemn

can speak's-scholar speak they

"treaty? We and they thus combining;

"our strength, and [assisting-strength
bind-by-oath those (i. e. they) these (i. e. we)

"being of one mind, the Beasts cannot but
"be utterly cut to pieces!"

together-heart then break Beasts must

The whole of the Birds perfectly coincided
with the Crow in opinion;

indeed! Flying-Birds followed his words

and thereupon they sent a public dispatch
to the King of the Fishes.

with-that informed-by-letter Fish-King.

His briny Majesty had long cherished a
thirst for revenge: but whenever

King because heaped-up hatred in heart

he reflected on the subject, he found that it
would be difficult to gain his [to-grasp

always remembered single-strength difficult

ends with his single efforts; now however
seeing the Birds' dispatch, he gladly

now seeing written-document gladly

鳥悞靠魚

Neau, woo kaou Yü.

N'ew, 'ng kaou Yü.

大禹未治水之

Ta-Yü wē chē shwuy-che

Tai-Yü mee chee shuy-che

先飛禽走獸兩

s'een. Fē-kin, Tsow-show, leang

seen, Fee-kūn, Ts'au-sh'au, leong

不相和鬥無虛

pūh seang-hō; tów woo heu-

pūt seong-wō: l'au mou hūy-

日惟飛禽百戰

jīh! Wei, Fē-kin pīh chēn,

yat! Wei, Fee-kūn pāk cheen,

百敗絕無取勝

pīh pae; tsen-woo tscn-shing-

pāk pai; tseuet-mou tsūy-shing-

之法日恒焦燥

che fā! jīh, yāy, tseau-tsau!

che fāt! yat, yāy, ts'ew-tsou!

忽一日老鴉獻

Hwūh! yīh jīh laou-Yā hēen

Fūt! yat yat lou-Ah heen

策曰吾聞魚受

tsih, yuē, "woo wān, Yü, show

chāk, yuet, "'ng mūn, Yü, shau

獸欺蓄怨於心

"Shów kē; chūh yuen yū sīn

"Sh'au hee; chūk yūne yū sūm

久矣何不遣一

"k'w ē! hō pūh kēen yīh

"k'au ee! hō pūt heen yat

能言之士說其

"nāng-yēn-che szé, shwū ke

"nāng-yeen-che szé, shuet ke

結盟彼此協力

"k'ē ming? pē, tszé, h'ē-leih

"keet-māng? pee, tszé, heep-lik

同心則破獸必

"tūng-sin, tsīh pō Show peih

"tūng-sūm, tsūk pō Sh'au peet

矣飛禽從其言

"ē!" Fē-kin tsūng ke yen;

"ee!" Fee-kūn tsūng ke yen;

於是咨會魚王

yü-she tszé-hwuy Yü-Wang.

yü-she tszé-ooy Yü-Wang.

王因積恨於心

Wáng, yin tseih hān yū sin;

Wóng, yūn tsik hān yū sūm;

每念獨力難支

mei nēen, tūh-leih nán chē:—

mooy neem, tōk-lik nán chee:—

今見咨文欣然

kin, kēen tszé-wān, hīn-jen

kūm, keen tszé-mūn, yūn-yeen

consented; and forthwith settled the day,
for giving effect to their joint
agreed-consented fixed-date begin-business

enterprize. The two parties now levied
great numbers of troops:—

those these accordingly raised great forces

but when their armies were about to co-
operate, they discovered for

two armies mutually-met suddenly saw

the first time, that the Fish soldiers either
wambled like reptiles,

Fish-soldiers viper-wamble ant-step

or crept like ants; and as they could neither
fly in the air, not yet march

since not can fly and not

on shore, they were in one word absolutely
good for nothing!

can walk finally was stupid-thing

how could they for a moment be opposed
in battle to fierce and savage

how can with fierce Beasts opposite-

Wild Beasts! there only remained to them,
to dissolve their league, [treaty

antagonist eh? only-could turn-back-upon-

and disperse! I have often seen the men
of this world, when

and disperse. I see world-men

about to undertake some affair or other, not
pay sufficient attention

plan-business often often not calculate

as to whether those who are to assist them,
are capable or not, and thus

their helping-hand can or-not foolishly

foolishly place reliance upon them; but
when the time comes for per-

act may-rely and-come near-to

forming their part, they discover them to
be unfit for anything of

business hair not can do! may

the kind:—let such people therefore look
at the Fish soldiers, as a beacon!

look-at Fish-soldiers make warning.

No. 59.

The Horse and the Ass.

Ass Horse same-road.

A certain Trader while journeying, made
use of a Horse, and an

Merchant-man road-upon, used Ass

Ass, for carrying his baggage; and daily
travelled a prodigious

Horse carry-on-back saddle-bags daily

distance. One day the Ass being by far
travelled thousand miles one day the

too heavily laden, found much difficulty
Ass back-burdened over-heavy, difficult

應允約期舉事

yíng-yún; yǒ kē keu-szé!

yíng-wún; yók-kee kúy-szé!

彼此遂興大師

Pē, tszé, suy hínng tá szé!

Pee, tszé, suy hínng tai szé!

兩軍相會忽見

leang keun seang-hwuy; hwüh kēen,

leang kwün seong-ooy; fūtl keen,

魚兵虫沿蟻步

Yü-ping chún-yuen ē-poo!

Yü-píng chún-gyūne 'ngei-poo!-

既不能飛又不

kē pūh nǎng fē, yēw pūh

kee pūl nǎng fee, y'au pūl

能走竟是蠢物

nǎng tsów; kǐng she chún-wùh!

nǎng ts'au; kǐng she chún-mùl!

安能與猛獸對

'gán nǎng yū mǎng-Show tny-

ōan nǎng yū mǎng-Sh'au tny-

敵乎只得背盟

teih hoo? chih-tih pei-ming,

tik oa? chik-lūk pooy-mǎng,

而散吾見世人

urh sán! Woo kēen shē-jin

e sán! 'Ng keen shei-yǎn

謀事每每不計

mow-szé, mei mei pūh kē

m'au-szé, mooy mooy pūl kei

其帮手能否長

ke páng-show nǎng, fow, wáng-

ke pōng-sh'au nǎng, f'au, mōng-

為可靠及至臨

wei ko-kaou; keih-chē lin.

wei ho-kaou; kǎp-chē lūm-

事毫不能為可

szé, haou pūh nǎng wei! ko

szé, hou pūl nǎng wei! ho

觀魚兵為戒

kwán Yü-ping, wei keae!

kaou Yü-píng, wei hai!

驢馬同途

Leu, Má, túng-too.

Lūy, Má, lúng-tou.

賈人路上用驢

Koo-jin, loo-shang yung Leu,

Koo-yün, loo-shang yung Lūy,

馬馱負包袱日

Má, tō-foo paou-fūh; jīh

Má, tō-foo paou-faok; yāt

行千里一日其

hínng tsūen lē. Yīh jīh, ke

hūng tsūen lee. Yāt yāt, ke

驢背負過重難

Leu, pei-foo kwō-chūng; nán

Lūy, pooy-foo kwō-chūng; nán

in getting along quickly; so he besought
his companion the Horse,
whereby quickly walk begged the Horse

saying, "your Worship has taken the road
"with a compar-
saying your-Honor light-body took:

"atively light burden! you will no doubt
"then have pity upon me,
road also ought to-pity me back-

"who am thus dreadfully overladen!
"would you kindly lend
loaded sinkingly heavy! willing for me

"me a helping hand pray?" Now the
Horse by nature views the [pisingly-
divide-strength eh? Horse originally des-

Ass with contempt, and his ideas concern-
ing him, are only that he
looks upon Ass always have contempt-

is a most despicable brute; so he angrily
scolded him in reply,
uous-'s idea accordingly scolded him

saying, "as for carrying a heavy load, why,
"that is neither more
said back-carry heavy thing is

"nor less than what you were made for!
"so do'nt be indulging
your duty (or natural sphere) d'ont have

"in any of your foolish extravagant no-
"tions!" The Ass hearing this,
foolish thoughts Ass therefore angry-hate

burned with indignation; and as the heavy
burden he carried was a
and because carry-heavy that-which-misery

hardship more than he could bear, he died
when about half-way!
accordingly died with half-road mer-

The Trader thereupon flayed the Ass; and
taking his skin,
chant flayed the skin together-with Ass

as well as the baggage which he previously
carried,
what carried-'s saddle-bags onc-

bound the whole upon the Horse's back;
and flogging him soundly,
whole bound Horse body-upon lashed

compelled him to proceed with it. The
Horse repenting said,
him made walk Horse repented said

"had I only known that it was to end thus,
"how much better
early know as-thus not-as (i. e. better)

"had I divided his load with him! in that
"case, I should not have
with him divide-office not arrive-at

"had to suffer the misery that I now
"endure!"
to-day-'s misery indeed! as

Just so the men of this world! these are
continually niggardly of
world-men often often stingy-strength

以速行求其馬

曰足下輕身取

路亦當憐我背

負沉重肯為我

分力乎馬本小

視於驢每有輕

賤之意遂叱之

曰馱負重物是

爾之本分休得

妄想驢故憤恨

又為負重所苦

遂死於半途賈

者剥其皮並驢

所負之包袱一

概繫馬身上鞭

之使行馬悔曰

早知如此不如

與其分任不至

今日之苦也如

世人每每吝力

ē sūh hīng; k'ew ke Ma,
ec tsúk hāng; k'au ke Ma,

yuě, "Tsūh-hea kīng-shin tseu
yuet, "Tsúk-ha hīng-shūn tsūy

"loo; yīk tāng lēen wō, pēi-
"lou; yīk lóng leen 'ngō, pooy-

"foo chin chūng! k'ang, wei wō
"foo chūm chūng! hāng, wei 'ngō

"fun-leīh, boo?" Ma, pún seaou-
"fun-līk, oo?" Ma, poon s'ew-

shē yū Leu; mei, yew kīng-
shee yū Lūy; mooy, y'au hīng-

ts'een-che ē; suy chīh-che,
ts'een che ee; suy chīk che,

yuě, "tō-foo chūng-wūh, she
yuet, "tō-foo chūng-mūt, she

"ūrh-che pún-fún! y'ew tīh
"ēē-che poon-fún! y'au tūk

"wāng-seang!" Leu, koo fūn-hān;
"mūng-seong!" Lūy, koo fūn-hūn;

yew, wei foo-chūng so-koo,
y'au, wei foo-chūng sho-foo,

suy szé yū pwan-too! Koo-
suy szé yū poon-tou! Koo-

chay, pō ke pē; ping, Leu
chay, mōk ke pē; ping, Lūy

so-foo-che paou-fūh, yīh-
sho-foo-che paou-fook, yat-

kae, kē Má shīn-shang; pēen-
koy, hei Má shūn-sheong; pēen-

che, szé hīng! Ma hwuy, yuě,
che, szé hāng! Ma fooy, yuet,

"tsau chē joo-ts'zé, pūh-joo
"tsou chee yū-ts'zé, pūt-yū

"yū kē fūn-jīn; pūh chē
"yū kee fūn-yūm; pūt chee

"kín-jīh-che koo yay!" Joo
"kám-yát-che foo ya!" Yū

shē-jīn, mei mei lín-leīh,
shei-yūn, mooy mooy lūn-līk,

their exertions, when they are required to
give assistance to others;
not willing for people help-assist

and when the consequences (of their dis-
obliging conduct) extend to
and arrived own-person repent-it

themselves, they repent when it is too late!
late indeed!

No. 60.

The Ass and the Image.
Ass not self-estimate.

In olden times, an Ass was once carrying a
Sacred Image

Of-old was Ass back-carrying god-

on his back; and as he passed along the
road, all those who

image was road passing-byé observ-

saw him, made deep obeisance, and wor-
shipped:—

ers not not bow-worship was

they were of course worshipping the god,
and not worshipping

worship the god not worship the

the Ass. But, strange to say! the Ass is
by nature a most

Ass truly no-help! Ass of-old

stupid animal! and took it into his head,
that the people were all

doltish-stupid judging-to-be men-all

paying their respects to him! so he declined
the honor, and said:

worshipped himself! so declined it

"Gentlemen! I am most unworthy! really,

"Gentlemen, this is more than
saying, not dare sustain! not dare

"I can bear!" There was one among the
crowd, who could not have patience
sustain! had not-could-patience-those-who

any longer; so he abused the Ass, saying,
so abused him saying men-all

"the people are all worshipping the Image
"that is upon your back,

worship you body-upon-'s god

"and not worshipping you! how can you
"be stupid!

not worship you indeed! how not-

"to such an extent as this!" I have seen
a great many men of
understand-eyes to this I see

this world, who form a most erroneous es-
timate of themselves!

world-men too-many have not self-

these perhaps rely on the dignified air of
friends or relations,

estimate persons perhaps-borrow relations

不肯為人幫助
及至己身悔之
晚矣

pùh káng wei jín páng-tsoo;
pút hāng wei yün póng-chō;

keih chē kē-shin, hwuy-che
küp chee kee-shún, fooy-che

wán-ē!
mán-ee!

驢不自量

Leu, pùh tszé-leang.
Lūy, pūt tszé-leang.

昔有驢背負神
像在途經過見
者無不揖拜是
拜其神非拜其
驢也無如驢故
愚蠢以為人皆
拜已也乃辭之
曰不敢當不敢

Seih yew Leu, pei-foo Shín-
Sik y'au Lūy, pony-foo Shún-

seang; tsae too king-kwō, kēen-
tseong; tsay tou king-kwō, keen-

chay woo-pùh yīh-pae:—she
chay mou-pūt yūp-pai:—she

pae ke Shín, fē pae ke
pai ke Shún, fē pai ke

Leu yay! Woo-joo! Leu, koo
Lūy ya! Mau-yū! Lūy, koo

yū-chún; ē-wei jin-keae
yū-chún; ee-wei yün-kai

pae kē yay! nae tszé-che,
pai kē ya! nai tszé-che,

yuē, "pùh kán tàng! pùh kán
yuē, "pūt kám tóng! pūt kám

"tàng!" Yew pùh-nāng-jin-chay,
"tóng!" Y'au pūt-nāng-yün-chay,

suy má-che, yuē, "jin-keae
suy má-che, yuē, "yün-kai

"pae ūrh shín-shang-che Shín!
"pai ee shún-sheong-che Shún!

"fē pae ūrh yay! hō pùh-
"fē pai ēē ya! hō pūt-

"tūng-yén che tszé!" Woo kēen
"tūng-gán chee tszé!" Ng kēen]

shē-jin, tō-yew pùh-tszé-
shēi-yün, tō y'au pūt-tszé-

leang-chay; hwō-tseih tseih, yēw,
leang-chay; wák-tsik tsik, y'au,

當有不能忍者
遂罵之曰人皆
拜爾身上之神
非拜爾也何不
懂眼至此吾見
世人多有不自
量者或藉戚友

or perhaps they depend on their purses
being long, and well-lined;

dignified-air perhaps depend-on purse-midst
and forasmuch, bye-standers are content to
award to them a certain

still strong bye-standers little add

measure of respectability, which these at
once put down to account

handsome-face those must self whereby

of their own competency:—this shows an
ignorance of mankind and
make ability is not-understanding-eyes-

of the world, which is truly despicable!
's may vile indeed!

No. 61.

The House-Dog and the Wolf.
Tame-Dog Savage-Wolf.

One day as a House-Dog was taking a
ramble beyond the outskirts
One day Tame-Dog rambled-walked

of the City, he most opportunely met a
Wolf from the Forest;
outskirts-beyond apropos met Savage-Wolf

and it so happened that the two were old
friends.
and-were old friends! with-that

Thereupon they first enquired after each
other's health, and next discussed the
first spoke cold-hot next conversed

novelties of the day. The Wolf addressing
the other, said in a tone of com- [Your-
prospects-further Wolf complimenting-said

pliment, "why, Your Honor has certainly
"been very happy (or well) of [ed-with
Honor a-certainly entered-happiness compar-

"late! you are so much fatter than you
"used to be! and moreover,
before fat-stout very much! more-

"an air of cheerfulness and contentment
"reigns over your whole visage!
over spring-wind full-face may

"surely then you must pity me (your
"younger brother), whose person is so lean,
pity young-brother lean-thin hair-long

"and whose hair is so lank, and long! I
"cannot even look at myself without
self-form shame-ruffled your-Honor

"shame! in one word, what is Your Hon-
"or's secret by which you have got
finally uses what plan tend-rear

"yourself into such beautiful condition?"
The Dog replied, "my Master
to this? Dog said my Mas-

"always feeds me with the very daintiest
"of food,
ter. always has fat-sweet feed,

威風或藉囊中

尚壯傍人略加

體面彼必自以

為能是不懂眼

之可鄙也

wei-fung; hwō tseih nāng-chung
wei-fung; wāk tsik nōng-chung

shāng chwang, pāng-jin leō-kea
shēong chōng, pāng-yūn lēok-ká

tē-mēen, pē peih tszé ē
tei-meen, pee peel tszé ee

wei nāng:—she pūh-tūng-yēn-
wei nāng:—she pūt-tūng-'gán-

che, ko pē 'yay!
che, ho pee ya!

馴犬野狼

Seun-Keuen, Yāy-Lāng.
Tsūn Hūne, Yāy-Lōng.

一日馴犬遊行

Yīh jīh, Seun-Keuen yēw-hing
Yat yat, Tsūn-Hūne y'au-hāng

郊外適遇野狼

keaou-wae, shīh! yū Yāy-Lāng:—
kaou-'ngoy, shik! yū Yāy-Lōng:—

乃故友也於是

nae koo yēw yay! Yū-she,
nai koo y'au ya! Yū-she,

先叙寒暄次談

sūen, seu hān-heuen; tszé, tām
seen, tsūy hoan-hūne; tszé, tām

景況狼稱只足

king-hwáng:—Lāng ching-yuē, "Tsūh-
king-fōng:—Lōng ching-yuet, "Tsūk-

下一定納福較

"hea, yīh-tīng nā-fūh! keaou
"ha, yat-tīng nāp-fook! kaou

前肥胖許多而

"tsēen, fei-pāng heu tō! urh-
"tseen, fee-pōng hūy tō! ee-

且春風滿面可

"tseay, chūn-fūng mwan-mēen! kō
"chāy, chūn-fūng moon-meen! hō

憐弟瘠瘦毛長

"lēen tē! tseih-shōw maou-chāng!
"leen tei! tsik-shāu mou-cheong!

自形羞澁足下

"tszé-hing sēw-sīh! Tsūh-hea,
"tszé-yīng s'au-shik! Tsūk-ha,

究用何法調養

"kēw yūng hō fā, teaou-yāng
"k'au yung hō fāt, tēu-yaong

至此犬曰我主

"chē tszé?" Kenen yuē, "wō Choo-
"chee tszé?" Hūne yuet, "'ngō Chū-

人常有肥甘飼

"jin, chāng yew fē-kān, szé
"yūn, shēong y'au fee-kām, tszé

"and forasmuch I am now much fatter
"than I was;
me naturally more-fat than

"were you only willing to accompany me,
before you if willing with me

"there is little question that you would be
"both well-fed, and
come surely-ought abundant-clothes enough-

"superbly clad; in one word, there should
"be no difference between us!"
food with me no difference Wolf

The Wolf upon this gladly followed him,
saying,
then gladly followed him saying

"when I get there, everything will be so
"strange and awkward to me!
I arrive that-place all-business

"I must depend upon you, old brother, to
"point out to me how I am to behave!"
strange-distant beg old-brother point-dot.

With this they set off, and talked as they
journeyed along;
There-upon face-walked face-spoke

when unexpectedly, a scar or cicatrice was
discovered
suddenly saw Tame-Dog neck-upon

on the House-Dog's neck! the Wolf most
pressingly asked
expose-to-view cicatrice Wolf hurriedly

the reason of it; "why," said the Dog,
"my natural disposition
asked cause Dog said my original-

"is fierce and impetuous, so that my Mas-
"ter was in habit of
temper violent already received Master

"chaining me up; and it is for this reason
"that a scar is now
chain-lock therefore remain have

"left behind!" The Wolf hereupon de-
clined the invitation, saying,
scar-mark Wolf so declined saying

"indeed, if this is the case, I have really
"no stomach
if thus I also not

"for following you any further! as for my
"part,
dare follow you go really! rather

"I would prefer poverty and want, the re-
"sult of my own
may self-sweet watery-thin rather-

"free-will, rather than suffer restraint at
"the hands of Man! what!
than receive govern by Men how

"have you never heard the saying, 'I'd
"rather be a Fowl's beak
not hear eh? may make Fowl

"than a Cow's hind-quarter!"
mouth not make Cow behind! just

我自然較胖於

前汝若肯同我

來自當豐衣足

食與我無異狼

則欣然從之曰

我到彼處諸事

生疎求兄指點

於是面行面說

忽見馴犬頸上

露出疤痕狼急

問故犬曰我本

性急曾被主人

鎖鑰故此留有

疤痕狼遂辭曰

若如此吾亦不

敢從爾往也寧

可自甘淡薄強

如受制於人豈

不聞乎能為雞

只母為牛後正

"wō, tszé-jen keaou-páng yü
"ngō, tszé-yeen kaou-páng yü

"tsëen! joo, jō käng tung wō
"tseen! yü, yòk häng tung 'ngō

"lae, tszé-täng fûng-ē, tsüh-
"lay, tszé-tông fûng-ee, tsük-

"chih:—yü wō woo ē!" Läng,
"shik:—yü 'ngō mou ee!" Lóng,

"tsih hín-jen tsung-che; yuē,
"tsük yün-yeen tsung-che; yuet,

"wō taou pē-choo, choo-szé
"ngō tou pē-chü, chü-szé

"säng-soo; kēw heung chē-tēn!"
"shäng-shō; k'au häng chee-teem!"

Yü-she, mēn-hing mēn-shwō:—
Yü-she, mēn-häng mēn-shuet:—

hwüh! kēn Seun-Keuen king-shang,
fütt! keen Tsün-Hüne kēng-sheong,

loo-chüh pr-hän! Läng, keih
loo-chut pa-hün! Lóng, küpp

wän koo! Keuen yuē, "wō pün-
mün koo! Hüne yuet, "ngō paon-

"sing keih, tsäng pē Choo-jin
"sing küpp, tsäng pē Chü-yün

"sō-yō; koo-tszé lēw-yew
"sō-yō; koo-tszé p'au-y'au

"pa-hän." Läng suy tszé, yuē,
"pa-hün." Lóng suy tszé, yuet,

"jō joo-tszé, woo yih püh
"yók yün-tszé, 'ng yik püt

"kän tsung ūrh wang yay! ning-
"küm tsung ee wong ya! ning-

"kō tszé-kän tán-pō, kéang-
"hō tszé-küm tám-pōh, kéong-

"joo show-chē yü jín! kē
"yü sh'au-chēi yü yün! hee

"püh wän hoo? 'näng wei Kē
"püt mün oo? 'näng wei Kei

"kōw, woo wei 'Nēw hōw!" ching
"h'au, mou wei 'nG'au h'au!" ching

which is in fact just the moral of our Fable!
this saying indeed!

No. 62.

The Sow and the She-Wolf.
Wolf-plun not aet (i. e. not succeed).

Once upon a time, a Sow had brought into
the world
Formerly had Sow-mother brought-forth

a litter of little Pigs; and the only fear
was lest she might not be
Sow-children one flock support feed

adequate to the task of rearing the whole.
In happy time came bye
on'y fear not sufficient apropos came

a She-Wolf; who paid the Sow the com-
pliments and good wishes suited
a Wolf-mother towards Sow mother

to the occasion, and said, "I do most heart-
ily wish you joy, good
wish-joy said congra-tulate Sister-in-

"sister! only, in rearing so many children,
"you cannot but have
law feed-ing many sons not

"a great deal of trouble! and moreover, it
"is very much to be
avoid busy-trouble further fear your

"feared that your milk may not be enough
"for them all! now, if I [help
milk not sufficient! I (lit. Concubine) will-

"might only be permitted to assist you in
"suckling your young ones:—
you divide-suckle all-sons; how

"would not this be an excellent plan in-
"deed!" The Sow, sifting the
not beautiful eh? Sow-mother examined

reason of her coming, (found) that tho'
her words were sweet
her coming-intention words sweet as

as honey, yet her intentions were far from
being good, and
honey her heart not-good so

so declined her offer, saying, "as for my
"brood of little Pigs,
declined-it saying all little sons

"how should they ever merit such rare
"good fortune!

how have this happiness! not dare

"I really dare not give my honoured sister-
"in-law so much trouble! [distant
have trouble honorable Sister-in-law please

"please therefore speedily to leave this
"place; and the further off you go, you will
this place more far more beautiful.

"be the more agreeable!" The She-Wolf
found, that there was no chance
Wolf knew her scheme not succeed.

此謂也

狼計不行

昔有猪媼生下

狗仔一群撫育

惟恐不足適來

一狼媼向猪媼

稱賀曰恭喜嫂

子育得多兒未

免忙碌猶恐爾

乳不足妾將助

爾分喂諸兒豈

不美乎猪媼察

其來意言甜如

蜜其心不良乃

辭之曰諸小兒

那有此福不敢

有勞尊嫂請離

此處愈遠愈佳

狼知其計不行

tszé wei yay!
tszé wei ya!

Lâng-kê püh hîng.
Lóng-kei püt häng.

Seih yew Choo-moo, säng-hea
Sik y'au Chū-na, shäng-ha

Choo-tsze yih-keun; foo, yüh,
Chū-tsei yat-kwün; foo, yük,

wei kung püh tsüh:—shih lae
wei hung püt tsük:—shik loy

yih Lâng-moo, heang Choo-moo
yat Lóng-na, heong Chū-na

ching-hō, yuē, "kung-hē Saou-
ching-hō, yuet, "kung-hee Sou-

"tsze! yüh-tih tō ūrh! wē
"tsze! yük-tük tō ēē! mee

"mēen mǎng-lüh! yēw kung, ūrh
"meen mǎng-lük! y'au hung, ee

"joo püh tsüh! tsēē, tseang-tsoo
"yü püt tsük! tseep, tseong-rhō

"ūrh, fūn-wei choo-ūrh:—kē
"ee, fūn-wei chū-ee:—hee

"püh mei hoo?" Choo-moo chā
"püt mee oo?" Chū-na chāt

ke lae-ē:—yén, tēen joo
ke loy-ee:—yēen, teem yū

meih; ke sin, püh-leang:—na
mütl; ke sūm, püt-leong:—nai

tszé-che, yuē, "choo seaou ūrh,
tszé-che, yuet, "chū sēw ēē,

"ná yew tsze fūh! püh kán
"ná y'au tsze fook! püt kām

"yew laon tsun Saou! tsing lē
"y'au lou tsūn Sou! tsing lē

"tsze-choo; yü yuen, yü keae!"
"tsze-chū; yü yūne, yü kai!"

Lâng chē, ke kē püh hîng,
Lóng chee, ke kei püt häng,

of her trick succeeding; and accordingly went away. Thus among the men of accordingly went. As world men perhaps

this world, when you meet any whose mouths are sweet, whose lips are buttered, meet mouth-sweet tongue-slippery limit-

and whose (apparent) intentions are kind more than the occasion requires, depend beyond fine-intention-persons must have

upon it, that such persons must have some other object in view! fall not other cause not may fall-into their

therefore into the snare of their craftiness! Beware! Beware!

sorcery-midst. Care-it. Care-it!

No. 63.

The Wolf, the Dog, the Eagle, the Kite, and the Sheep.

Wolf decides Sheep-case.

In days of old there lived a fierce Dog, who duly memorialized a Wolf, Anciently had cruel Dog duly-petitioned

stating, that "a certain Sheep owed him" (the Dog) so many measures to Wolf saying Sheep owes him

"of corn, which he would on no account consent to repay: and forasmuch the grain several measures altogether not-

"Dog now prayed the Wolf to act as Judge, (and decide the case)."

willing return begged Wolf make master.

The Wolf thereupon dispatched his bailiffs, who apprehended the Sheep, and took Wolf then issued bailiffs took sheep

him into custody; when the Wolf thus interrogated him, "it appears seized-caught examined said you owe

"that you have been owing so much corn to such a Dog for a long time, such Dog grain days-long

"and which you will not repay him:—what "strange unprincipled conduct is this Sir!" not return is what reason-principle?

The Sheep replied, "there is not a word of truth in the matter! it is Sheep said altogether not this affair!

"neither more nor less, than a false accusation on the part of that mad Dog!"

it is mad-Dog false-accuse indeed!

The Wolf then asked the Dog, saying, "the Sheep is unwilling to confess!

Wolf asked Dog saying Sheep not

"have you got any evidence to support your charge or not?"

millling confess you have proof

The Dog replied, "the Eagle and the Kite, can both give evidence

or not. Dog said Eagle Kite all

遂去如世人或

遇口甜舌滑格

外美意者必有

別故不可墮其

術中慎之慎之

狼斷羊案

古有兇犬具稟

於狼謂羊負伊

穀糧數斛總不

肯還求狼作主

狼則出差將羊

挈獲訊曰爾欠

某犬穀糧日久

不還是何道理

羊曰並無此事

乃狂犬誣告也

狼問犬曰羊不

肯認爾有憑據

否犬曰鷹鵠皆

suy keu. Joo shē jin, hwō
suy hūy. Yū shei-yūn, wāk

yü kow-tēen, shē hwā, kīh-
yū h'au-teem, sheet-wāt, kāk-

wac-mei-ē-chay, — peih yew
'ngny-mee-ee-chay, — peet y'au

pēh-koo; pūh-ko tō ke
peet-koo; pūt-ho tū ke

shūh-chung! shīn-che! shīn-che!
shūt chung! shūn-che! shūn-che!

Lāng, twan Yang-gān.
Lóng, tūn Yaong-ān.

Koo, yew heung-Keuen, keu-pín
Kan, y'au hūng-Hūne, kūy-pūn

yü Lāng, wei, "Yàng, foo ē
yū Lóng, wei, "Yaong, foo ēē

"kūh-leang soo hō; tsung pūh-
"kūk-leong shou hōp; tsung pūt-

"käng liwán:—kew Lāng tsō choo!"
"hāng wán:—k'au Lūng tsōk chū!"

Lāng, tsīh chūh chae; tseang Yāng,
Lóng, tsūk chūt chui; tseong Yaong,

nā-hwō; sīn, yuē, "ūrh, hēn
tā-wōk: sūn, yuet, "ēē, hēm

"mow Keuen kūh-leang; jīh-kēw
"tā'au Hūne kūk leong; yat-l'au

"pūh hwán! she hō taou-lē?"
"pūt hān! she hō tou-lee?"

Yāng yuē, "ping woo tszé szé;
Yaong yuet, "ping mou tszé szé;

"nāe kwāng-Keuen woo-kaou yay!"
"nāi kwōng-Hūne mou-kou ya?"

Lāng wān Keuen, yuē, "Yāng pūh
Lóng nūn Hūne, yuet, "Yaong pūt

"käng chiau! ūrh yew ping keu.
"hāng chēw! ēē, y'au pāng-kūy,

"fow?" Keuen yuē, "Ying, Keuh, keac
"fow?" Hūne yuet, "Ying, Wāt, kai



"(as to the truth of my allegation)!" The Wolf forthwith summoned [moned

can make witness Wolf immediately summoned the Eagle and the Kite, that they might be confronted with the accused

came Eagle Kite face-to-face mutually-party, face to face. These witnesses at once exclaimed, "the charge is confronted Eagle Kite said true business!"

"perfectly true! that the Sheep owes the Dog so much corn, is what we Sheep owes Dog grain our own

"have seen with our own eyes, and no false accusation on the part of [accuse eyes knocked (i. e. we saw) also not false-

"the Dog! we therefore beg, that your Worship will be pleased to take the beg favor take Sheep according to statute

"Sheep, and punish his crime according to Law!" The Wolf then addressing the punish crime Wolf to Sheep said

Sheep, said, "now! there is proof afforded, strong as iron itself! will you still persist now have iron-proof you still

"in telling a manifest falsehood!" and thereupon he killed him! persist ch? accordingly killed him with-

and with that, the Dog who was plaintiff, coupled-with that plaintiff's Dog with

the Wolf who had played Judge on the occasion, and upon a judge-business's Wolf-mandarin also

perfect understanding with the Eagle and Kite, whose evidence had been involve-evidence's Eagle Kite Serpents

so well timed, (being in fact so many birds of a feather), made a general Scorpions one nest all-together divided the

division of the poor Sheep's carcass! Thus it is in this world! if a man Sheep as world-man if have

chance to possess wealth, it is continually drawing down evils and properly-wealth often invite cross-woes

calamities upon his head! and should he meet a greedy magistrate like and meet covetous-Wolf's Mandarin

the Wolf, a plaintiff like our fierce Dog, and witnesses like the Eagle plain-tiff as Dog give-evidence

and Kite of our story, then indeed he may not hope for

as Eagle Kite then not must

any affair (he may get involved in), being decided with the smallest

hope their justly settle affair

attention to justice! the proverb saith, "the Elephant has got Ivory tusks, indeed! proverb says Elephant has teeth

可作證狼即傳

來鷹鵲面面相

質鷹鵲稱真事

羊欠犬糧我等

目擊並非誣告

乞恩將羊按律

治罪狼對羊曰

現有鉄證爾尚

賴乎遂殺之於

是原告之犬與

審事之狼官並

干證之鷹鵲蛇

蝎一窩共分其

羊如世人若有

貲財每招橫禍

又遇貪狼之官

原告如犬于證

如鷹鵲則不必

望其秉公斷事

矣諺云象有齒

"ko tsö ching!" Lân, tseih chuen- "ho tsö ching!" Lóng, tsik chün-

lae Ying, Keüh; mēen mēen seang-loy Ying, Wüü; mēen mēen seang-

chih: Ying, Keüh, ching "chín szé!

chüt: Ying, Wüü, ching "chün szé!

"Yáng hēen Keuen leang, wō-tāng "Yaong heem Hūne leang, 'ngō-tāng

"mūh keih; ping fē weo-kaou!

"muk kík; ping fē mou-kou!

"keih 'gān tseang Yáng, 'gān leüh

"hát yūnn tseong Yaong, ōan leut

"chē tsuy!" Láng tuy Yáng, yuē,

"chee tsuy!" Lóng tuy Yaong, yuē,

"hēen yew tēē-ching! ōrh sháng

"ēēn y'au teel-ching! ēē shéong

"lae hoo?" suy shā-che! Yü-

"lui oo?" suy shāt-che! Yü-

she yuen-kaou-che Keuen, yü

she yūn-kou-che Hūne, yū

shín-szé-che Láng-kwan, ping

shūm-szé-che Lóng-koon, ping

kān-ching-che Ying, Keuh, "Shāy,

koan-ching-che Ying, Wüü, "Shāy,

"Hēē, yih wō," kung fūn ke

"Keet, yat wō," kung fūn ke

Yáng! Joo shē-jin, jō yew

Yaong! Yū shēi-yūn, yók y'au

tszé-tsae, mei chaou hūng-hō!

tszé-tsoy, mooy chēw wāng-wō!

yēw, yū tām-Láng-che kwán,

y'au, yū tām-Lóng-che koon,

yuen-kaou joo Keuen, kān-ching

yūn-kou yū Hūne, koan-ching

joo Ying, Keüh; tsih, pūh-peih

yū Ying, Wüü; tsik, pūh-peih

wāng ke ping-kung twan szé

mōng ke ping-kung tūn szé

ē! Yén yun, "Seang, yew chē;

ce! Yeen wūn, "Tāong, y'au, chee.

"and for that reason is his body burned!"
and is it not
burn his body how not indeed-so
indeed so?
eh?

焚其身豈不然
乎

"fún ke shūn!" kē pūh jén
"fún ke shūn!" hee pūh yeen
hoo?
oo?

No. 64.

The Foolish Swain and his Cat.
Stupid-man foolish-love.

愚夫癡愛

Yü-foo chē-'gae.
Yü-foo chee-oy.

In olden times lived a Foolish fellow, who
had brought up a Cat
Formerly had Stupid-man house reared

昔有愚夫家畜

Seih, yew Yü-foo, kea-chüh
Sik, y'au Yü-foo, ku-chük

in his house, which he looked upon as a
pearl above all price.
a Cat viewed as precious-valuable

一貓視如珍寶

yih Maou; shē, joo chin-paou!
yat Maou; shec, yū chūn-pou!

He was constantly praying to Chang-go the
nymph of the moon, (i. e. the
Constantly vowed with moon-within Chang-
Chinese Diana) saying, "oh! how shall I
"get Chang-go, to take this
'go saying where obtain Chang'-gō

常祝於月裡嫦

Cháng chüh, yū yuē-lē Cháng-
Shéong chük, yū yuet-luy Shéong-

娥曰安得嫦娥

'gō, yuē, "'gān tih Cháng-'gō,
'ngō, yuet, "ōan tük Shéong-'ngō,

"domestic Cat of mine; and divesting her
take my house-Cat cause-go-

將我家貓兒換

"tseang wō kea-Maou-urh. hwān-
"tseong 'ngō ká-Maou-ee, woon-

"of her outward form, change her into a
"fair virgin!
away fashion' substnce change a fair-

去形骸變一美

"keu hing-heae, pēn yih Mei-
"hūy ying-hny, peen yat 'Mee-

"such indeed is my ardent prayer!"
woman is my that-which wish

人是余之所愿

"jin! she yü-che sō-yuen
"yün! she yū-che shō-yūne

Thus it was that he prayed night after
night:—
indeed thus-it-was night night besought-

也由是夜夜祈

"yay!" Yēw-she, yāy yāy kō-
"ya!" Y'au-she, yāy yāy kee-

and at last Chang-go, touched by the foolish
sincerity of
prayed Chang-'gō excited-by his foolish-

禱嫦娥感其癡

taou:—Cháng-'gō, kán ke chē-
lou:—Sheong-'ngō, kám ke chee-

his love, compassionately took the Cat, and
sincerely indulgently took his Cat interim

誠姑將其貓暫

ching; koo tseang ke Maou, tsān-
shing; koo tseong ke Maou, tsām-

time-being into a beauteous maiden! the
besotted admirer
changed fair-one Stupid-man saw

變美人愚夫見

pēn Mei-jin:—Yü-foo kēen
peen Mee-yün:—Yü-foo kecu

seeing her, his joy may be well supposed!
and in short
her gladness may know indeed! there-

之喜可知也於

che, hē ko chē yay! yū-
che, hee ho chee ya! yū-

they straightway loved each other fondly as
husband and Wife!
upon affection-bliss as husband wife

是寵幸如夫妻

she chūng-hing. joo foo, tsē,
she chūng-hūng, yū foo, tsei,

One night while sleeping within the curtains,
truly! one night together-slept curtain-

焉一直同臥帳

yen! Yih yāy, tūng-'gō chāng-
yeen! Yāt yāy, tūng-'ngō cheong-

Chang-go (on purpose to try her), let a
Mouse into the room
midst Chang-'go by-means-of rat let-

中嫦娥以鼠放

chung, Cháng-'gō ē shoo, fāng-
chung, Sheong-'ngō ee shū, fūng-

where they slept: no sooner did the beaute-
ous bride perceive
enter room-within fair-one smell

入房內,美人聞

jūh fāng-nuy; Mei-jin wān
yap fūng-nuy; Mee-yün mūn

the scent of the Mouse, than she arose and caught it! ^[caught]
rat breath (i. e. smell) suddenly rose and

Chang-go immediately railed at her, saying,
it Chang-gō scolded her saying

"when I granted you to become a human-
 being,

I since commissioned you make man

"you ought submissively to have acted like
 of others of mankind!

indeed-ought respectfully to-act man-business

"how then is this, that you again give signs
 of your brutish nature?"

how whereby again act beast disposition

and thereupon she changed her into a Cat
 as she had been before!

so returned as-before-change make Cat.

Thus it is among the men of this world!
 there is a class of greedy

As world-men envetous-rascally's

and tricky rascals, who, altho' they may
 walk straight-forward ^{[straight-}

class although meantime not (or walk)

for the moment, yet where riches in any
 shape come before

road one-time wealth encounters

their eyes, then do they in very deed dis-
 cover their real characters!

eyes then-indeed discloses true

the proverb saith, "the green hills may
 easily change, but it is diffi-

figure common saying azure-hills easy

"cult to alter the natural disposition!"
 (anglicè, what is bred in the bone,

change natural-disposition difficult alter just

comes out in the flesh) which is just the
 moral of what we have been saying!

this saying also.

No. 65.

The Cocks and the Partridge.

Fowls Partridge together feed.

There once lived a Man, who had been for
 a long time in the habit of

Before had Master house bred

rearing Cocks at home; and he further
 bought

male-Fowls days-long and-further bought

a Partridge, (and sent it) to feed out of the
 same bowl.

a Par-tridge same-dish feed-

But the disposition of the Cock is fierce and
 dominant; (aut Cæsar aut nullus) and

cat Fowl temper alone-violent always

whenever they saw the poor Partridge
 coming to eat, these then

see Par-tridge come eat then

鼠氣疾起而擒

之嫦娥責之曰

吾既托爾為人

自當遵行人事

何以復行獸性

遂復仍變為貓

如世人貪狡之

徒雖則暫行正

道一時財帛觸

目自然露出真

形俗云青山易

改品性難移正

此謂也

Shoo-kē, tseih kē, urh kin-
 Shū-hee, tsat hee, e kām-

che! Chang-gō tsih-che, yuē,
 che! Shenng-'ngō chāk-che, yuet,

"woo kē tō ūrh wei jīn,—
 "ng kee lók ee wei yūn,—

"tszé-tāng tsun hing jīn-szé!
 "tszé-tōng tsūn hāng yūn-szé!

"hō ē fūh-hing shōw-sing?"
 "hō ee fook-hūng sh'au-sing?"

suy-fūh, jīng-pēen wei Maou!
 suy-fook, yīng-peen wei Maou!

Joo shē-jīn, tām-keou-che
 Yū shei-yūn, tām-kaou-che

too:—suy-tsīh, tsām hing ching-
 tou:—suy-tsūk, tsām hāng ching-

taou; yīh-she, tsac-pīh chūh
 tou; yat-she, tsay-pāk chūk

mūh; tszé-jēn loo-chūh chīn
 mūk; tszé-yeen loo-chūt chūn

hing! sūh yun, "tsing-shān ē
 yīng! tsuk wūn, "tsing-shān ee

"kae, pin-sing nān ē!" ching
 "kay, pūn-sing nān ee!" ching

tsze wei yay!
 tsze wei ya!

Kē, Koo, tūng-szé.
 Kei, Koo, tūng-tszé.

鷄鵠同飼

曾有主人家畜

雄雞日久復買

一鷄鵠同盂飼

食雞性獨剛凡

見鷄鵠來食則

Tsāng yew Choo-jin, kea-chūh
 Tsāng y'au Chū-yūn, ká-chūk

héung-Kē jīh-kēw; fūh-mae
 hūng-Kei yat-l'au; fook-mai

yīh Chāy-koo, tūng-yū szé-
 yat Chāy-koo, tūng-yū tszé-

chīh. Kē-sing tūh-kāng! fān
 shik. Kei-sing tūh-kōng! fān

kēen Chāy-koo lae chīh, tsīh
 keen Chāy-koo toy shik, tsūk

pecked him, and drove him away. The Partridge being insulted
pecked-expelled-him Partridge because re-

to such a very great degree, felt no inclination to submit to such treatment;
insult make extreme always not sub-

but one day seeing a couple of these same Cocks,

mit one day saw these two

have a set-to beyond their common platter,
Male (or fierce) Fowls together fight bowl-

he consoled himself, saying, "why, these
"are brethren! (or of the same
so self-loosed saying those

"species) and yet do not spare each other:—
same-species yet-still not spare

"how still less consideration then must
"they have for me!" and from
and-how-much-more with me? from

that time he felt but little indignation about
the matter.

this not very cherish-hatred as

Thus in this world, if older and younger
brothers are perpetually
world-upon-older-brothers younger-brothers

quarreling and fighting among themselves:—
contend-quarrel not finish and outer-

can those who are strangers look for kind
treatment
people (i. e. strangers) may hope their kind-

(in such a family as that)?
treatment eh?

No. 66.

The Unnatural Sor.
Indulge Son self-injure.

"The rod, brings forth a filial Son;—ten-
"derness and prodigality,
Cud-gel produces filial Son delicate-

"a disobedient Child!" "He who loves
"his Son,
expenditure rebellious-perverse Son Com-

"spareth not the rod:—he who hates his
"Son, gives him abundance
too-much with cudgel hate son too-much

"of dainties!" such are the sayings of our
Fathers of old!
with fond these old words indeed!

A certain Man (or servant), had born unto
him a Son,
A ser-vant brought-forth boy-

whom from his tender years, he indulgently
humored;—
child from small tenderly indulged any-

啄逐之，鵠因受

欺為甚，每不輸

服一日見其兩

雄雞相鬥盂外

乃自解曰，彼之

同類尚且不饒

而況於我乎自

此不甚懷恨如

世上兄弟尚且

爭競不了，而外

人寧可望其厚

待耶。

chō-chūb-che! Koo, yin show
tèok-chók-che! Koo, yün sh'au

kē wei shīn, mei pūh shoo-
hee wei shūm, mooy pūt shū-

fūh! yīh jīh, kēen ke leang
fook! yāt yāt, keen ke leang

héung Kē, seang-tōw yū-wae,
hūng Kei, seong-tau yū-'ngay,

nae tszé-keae, yuē, "pē-che
nai tszé-kai, yuē, "pē-che

"tūng-luy, sháng-tseay pūh jaou!
"tūng-luy, shéong-chāy pūt yēw!

"urh-hwáng yū wō hoo?" tszé
"ee-fūng yū 'ngō oo?" tszé

tszé, pūh shīn hwae hān. Joo
tszé, pūt shūm wai hān. Yū

shē-shang heung, tē, sháng-tseay
shei-sheong hīng, tei, sheong-chāy

tsāng kīng pūh-leau:—urh wae-
chāng-kīng pūt-lēw:—e 'ngoy-

jīn, nīng-ko wāng ke hōw-
yūn, nīng-ho mōng ke h'au-

tae yay? !
toy yay? !

Tsūng Tszé, tszé-hae!
Tsūng Tszé, tszé hoy!

縱子自害

捧頭出孝子嬌

奢忤逆兒，憐兒

多與棒憎兒多

與食此古語也

一家人生下兒

子從小姑縱，每

"Pāng-tōw chūh heau-tszé, keaou-
"Pāng-t'au chāt haou-tszé, kēw-

"shāy woo-neih ūh!" "Lēen ūh,
"chāy 'ng-yāk ee!" "Lēen ee,

"tō yū pāng; tsāng ūh, tō
"tō yū pāng; tsāng ee, tō

"yū chīh!" tszé koo-yū yay!
"yū shīk!" tszé koo-yū ya!

Yīh kea-jīn sāng-hea ūh-
Yāt ka yūn shāng-ha ee-

tsze, tsūng seaou koo-tsūng; mei-
tsel, tsāng sēw koo tsūng; mooy-

all his faults, were hushed-up or winked-at; (his Father) was unwilling
business compromised not-willing small-degree

to award him the slightest measure of chastisement: and when full-grown,
put-in-force flog-beat and big not-

there was no evil that he did not commit!
to such an extent did he
that-which-not-do very-extreme time-

carry matters, that in course of time he was
guilty of a grave crime; [to
violate important-law caught-him according-

when being apprehended, he was condemned
to be strangled according to Law. [die
statute condemned strangle-crime about-to-

When about to die, he begged of the Executioner
to request his Mother
that-time begged strangle-hand request his

to come near, in order to bid him farewell.
His Mother having
Mother come one parting Mother arrived

approached, the Son said, "I have some-
thing very important which
Son said I have an important-

"I wish to communicate!" The Mother
straightways inclined her ear, [inclined
word mutually-inform Mother immediately

in order to hear what he had to say; when
lo! this unnatural Son
ear in-order-to hear strange! the Son

unexpectedly laid hold of his Mother's ear,
and bit it off!
suddenly took Mother's ear bit-

The beholders in utter amazement exclaimed,
["waa!" a cry of surprise) said
off looking persons surprisedly (i. e. uttering

"was there ever before the like of this!!
"sure such things have been
this-still-finish-may! truly is

"but seldom heard of!" The Son said,
"all ye good people
rare hear! Son said, all-people do't

"be under no surprise whatever! this is
entirely because that my Mother here,
cry "waa!" all because my Mother from

"when I was a child, never gave herself
the slightest trouble to rule
small not-yet bind-restrain leading-

"or restrain me; which is the reason, why
"the great calamity I am this day
to to day unhappily-met this great

"to suffer, has overtaken me! if at that
"time when I committed faults,
woe suppose that-time have-fault

"she had punished them; I alas! would
"not then have been
must-correct I also not come

"where I now am!" This is intended,
that those who are Fathers and Mothers,
to, this indeed! in-order-that Fathers Mothers

事將就不肯略

施鞭撻及長無

所不為甚至時

犯重法執之按

律問絞罪臨死

時乞絞手請其

母來一別母至

子曰吾有一要

言相告母即側

耳就聽殊其子

忽然將母耳咬

去觀者譁然曰

這還了得實為

穿聞子曰衆勿

嘩皆因吾母自

小未曾約束以

致今日罹此大

禍使當時有過

必懲吾亦不至

於此也為父母

szé, tseang-tséw; pùh-käng, leó-
szé, tseong-ts'au; pùt-häng, léok-

shē pēn-tā:—keih cháng, woo-
shee peen-lát:—kūp chéong, mou-

sō-pūh-wei! shín chē, shē-
shū-pūl-wi! shám chee, shee-

fán chūng-fā! chih-che, 'gân-
fán chūng-fát! chūpp che, oan-

leüh wán keaou-tsuy! Lín-szé-
leut mün kaou-tsuy! Lūm-szé-

she, keih Keaou-show, tsing ke
she, hāt Kaou-sh'au, tsing ke

Moo lae, yih pēh:—Mao chē,
Moo loy, yat peet:—Moo chee,

Tszé yuē, "woo yew yih yaou-
Tszé yuet, "'ng y'au yat yēw-

"yen seang-kaou;" Moo tseih tsih-
"yeen seong-kou;" Moo tsik chāk-

ŭrh, tséw-tíng; shoo! ke Tszé,
ee, ts'au-tíng; shū! ke Tszé,

hwüh-jên tseang Moo ŭrh, yaou-
fūll-yeen tseang Moo ee, 'ngaou-

ken! kwán-chay "hwá!"-jên, yuē,
hūy! koon-chay "wá!"-yeen, yuet,

"chāy-lwán-leaou-tih! shih wei
"chāy-wán-lēw-tūk!" "shat wei

"hán wū!" Tszé yuē, "chūng wū-
"hōan mūn!" Tszé yuet, "chūng mū

"hwá!" keae yín wno Moo, tszé
"wá!" kai yín 'ng Moo, tszé

"seaou, wē-tsäng yō-shùh; ē
"sēw, mee-tsā'g yōk-chūk; ee

"chē kīn-jīh, lē tsze tá
"chee kūm yat, lee tsze tōi

"hō! szé, täng-she yew kwō,
"wō! tze, tōng-she y'au kwō,

"peih ching; woo yih pūh chē
"peet ching; 'ng yik pūt chee

"yü tszé yay!" wei Foo, Moo-
"yü tszé yá!" wei Foo, Moo-

may be exceedingly careful (lest a similar error should induce like consequences)!
those-who-are-so not may not careful!

No. 67.

The Fox and the Farmer.
Finger discloses treason.

We once heard that a Hunter was giving chase to a Fox; and (that animal) went
Before heard Hunter drove a

round the foot of hills, and crossed over ridges of mountains, (trying to avoid him);
Fox skirted hill crossed ridge

until his (i. e. the Fox's) position became eminently critical! being very [driven
his circumstances very dangerous being-

hard-pressed, he stealthily entered a village country-house; and kneeling down,
bored-entered village-farm knelt-begged

besought the Farmer saying, "I hope for
"any sake that [very much hope)
the Farmer said ten-thousand-hopes (i. e. I

"you will give me shelter! if it be only for
"one moment! should I be so happy as to
interim-permit little-moment! if obtain

"avoid this impending calamity, I shall certainly recompense you most handsomely!"
escape woe indeed-ought valuably recompense,

Shortly afterwards, the Hunter also arrived;
Hunter just-after also arrived

upon which the Fox crept quietly into a heap of hay,
Fox then dived-entered grass-heap

whence he spied the Huntsman interrogate the Farmer
saw Hunter ask the Far-

to the following effect, "I am in pursuit
"of a Fox
mer saying I drove a Fox

"which surely passed this way! have you
"(my friend) seen him or not?"
passed this-place you already saw

The Farmer answered, saying, "the Fox
"you speak of has already gone
or-not? answered-said Fox already

"far away towards the east!" but (in spite
of what he said) he still kept
went eastern-quarter gone indeed! but

pointing with his hand towards the west,
to the heap of hay
the hand as-before-was western-quarter

(where the Fox lay hid:) thus, altho' with
his mouth
grass-heap pointing-him mouth altho'

he did the Fox good service; yet, with his
finger
was Fox convenient, hand then

者不可不慎

指頭露奸

曾聞獵士逐一

狐狸沿山越嶺

其勢甚危迫得

竄入村庄跪乞

其庄主曰萬望

暫容片刻倘得

免禍自當重報

獵士隨後亦至

狐則潛入草堆

見獵士問其庄

主曰吾逐一狐

狸過此汝曾見

否荅曰狐狸已

往東方去矣然

其手仍在西方

草堆指之口雖

為狐方便手則

chay, pūh kō pūh shīn!
chay, pūh hō pūh shīn!

Chē-tōw loo kēen!
Chee-l'au loo kán!

Tsāng wān, Lēē-szé chūh yīh
Tsāng mūn, Leep-szé chōk yat

Hoo-lē:—yuen shān, yuē ling;
Oo-lē:—yūne shān, yut ling;

ke shē, shīn wei! pīh-tīh,
ke shēi, shūm 'ngei! pāk-tūk,

tswan-jūh tsun-chiwang; kwei-keih
tchūn yāp tsūn-chōng; kwei-hat

ke (hwang-choo, yuē, "wān-wāng
ke (hōng-chū, yuet, "mān-mōng

"tsān-yūng pēen-kīh! tāt, tīh
"tsān-yūng pēen-hāk! tōng, tūk

"mēen hō, tszé-áng chūng paou!"
"mēen wō, tszé-tōng chūng pou!"

Lēē-szé, suy-how yīh chē:—
Leep-szé, tsuy-h'au yik chee:—

Hoo, tsīh tsēen-jūh tsaou-tuy;
Oo, tsūk tseem-yūp tsou-tuy;

kēen Lēē-szé, wān ke Chwang-
keen Leep-szé, mūn ke Chōng-

choo, yuē, "woo chūh yīh Hoo-
chū, yuet, "ng chōk yat Oo-

"lē kwō tszé! joo tsāng kēen,
"lee kwō tszé! yū tsāng keen,

"fōw?" Tā yuē "Hoo-lē, ē
"f'au?" Tāp yuet, "Oo-lē, ee

"wāng tūng-fāng keu ē!" jēn,
"wōng tūng-fāng hūy ee!" yēen,

ke shōw, jīng-tsae sē-fāng
ke sh'au, yīng-tsoy sei-fōng

tsau-tuy, chē-che! kōw, suy
tsou-tuy, chee-che! h'au, suy

wei Hoo fāng-pēen; shōw, tsīh
wei Oo fāng-pēen; sh'au, tsūk

he indicated a wish that the Fox should be bound! happily however
did Fox request bound fortunate-ly

the Hunter did not take the hint! and went off in full-cry

Huntsman lost perception hurriedly towards towards the eastern quarter. The Fox now for the first time,
eastern-quarter driving-went Fox began

erept out of the heap of hay where he had lain; and merely saying,
from grass-heap walk out said

"good-hye t'ye! good-bye!" without bestowing the smallest consideration,
fare-well fare well not thanked

went his way. The Farmer upon this, grasped the Fox's paw,
and went. Farmer caught his

and said to him, "I have saved your very life!"
hand said I delivered your

"how is this that you do't even so much as
life! by-what? how? smallest not

"return me thanks! but go away in this manner!"
say-thanks thus this and go

"is such conduct reasonable or not?" The Fox replied,
have-is (i. e. is it) reason eh? Fox said

"had what your finger did, only corresponded with
your finger if early with

"what your mouth spoke, I would indeed have recompensed
mouth mutually-filled I ought very-

"your kindness, with a most magnificent reward! but as your finger
handsomely reciprocate-thanks because your

"is a double-dealing knave, quite unparaleled, (blame me not) [not
finger crafty-tricky different from-common

"as one who is forgetful of past favors!"
my forget goodness indeed! every

Thus among mankind! any one who is fond of telling lies,—
men love talk lying-words not

it is not with his lips alone that he can do so!
alone mouth-midst only so indeed!

No. 68.

The Raven and the Sheep.
Crow insults Sheep's meekness.

(Once upon a time) a black Raven being about to alight, was looking for
Black-crow flying-falling sought ground

為狐請綁幸而

獵士失覺奔往

東方逐去狐始

從草堆走出曰

請了請了不謝

而去庄主執其

手曰吾救爾之

性命何以略不

稱謝就此而去

有是理乎狐曰

汝之指若早與

口相符吾當重

重報謝因爾之

指狡獪異常非

我之忘恩也凡

人好說謊話不

獨口中惟然也

鴉欺羊善

烏鴉飛落尋地

wei Hoo tsing päng; häng!-urh
wei Oo tsing päng; häng!-ee

Lěě-szé shih-keō! pūn wáng
Leep-szé shāt-kók! pūnn wóng

tung-fang chüh-ken. Hoo, chē
tung-fong chók-hūy. Oo, chee

tsung tsaou-tuy tsów-chüh; yüě,
tsung tsou-tuy ts'au-chūt; yuet,

"tsing-leaou! tsing-leaou!" pūh seay.
"tsing-lěw! tsing-lěw!" pūt tsā;

urh keu! Chwang-choo chih ke
e hūy! Chōng-chū chūpp ke

shów, yüě, "woo kěw ūrh-che
sh'au, yuet, "ng k'au ee-che

"sing-ming! hō ē leō pūh
"sing-ming! hō ee lēok pūt

"ching-seay? tsēw tszé urh keu!
"ching-lōy? ts'au tszé e hūy!

"yew-she lē hoo?" Hoo yüě,
"y'au-she lee oo?" Oo yuet,

"joo-che chē, jō tsaou yü
"yū-che chee, yák tsou yü

"ków seang-foo; woo táng chūng
"h'au seang-foo; 'ng tōng chūng

"chūng paou-seay! yin ūrh-che
"chūng pou-tsāy! yūn ēē-che

"chē, keaou-hwuy ē-cháng; fē
"chee, kaou-kooy ēē-sheong; fee

"wō-che wáng 'gān yay!" Fán-
"ngō-che mōng yūnn ya!" Fán-

jín, haou shwō hwāng-hwá; pūh
yūn, hau shuet fōng-wá; pūt

tūh ków-chung, wei jēn yay!
tók h'au-chung, wei yēn ya!

Yá, kē Yáng shén:
Ah, kee Yaong sheen.

Woo-Yá fē-lō, tsín tē
Oo-sh fee-lók, tsám tee

some place or other where he might perch:
—when seeing a meek good-natured
and perch seeing have tame Sheep

Sheep before him, he forthwith bestrode
him, and began to make a fool of him.
was before accordingly rode and played

The Sheep upon this said, "Old brother!
"how is it

him Sheep said old brother how!

"that you thus come to take my back,
what! take my upper-body

"and turn it into your play-ground? it
"is only from a desire to insult me,
make your play-ground not-more-than

"because I am single-hearted and mild! let
"us suppose
insult me simple-meek suppose if

"that I were a fierce Dog; would you then
"dare
I were fierce-Dog you still

"thus to play and trifle with me?" The
Raven replied,
dare play me eh? Crow said

"It is only because I knew your disposition
"to be mild and feeble,
originally know your nature tender-weak

"that I have dared thus to act towards
"you:—
there-fore it-is dare that-which-do

"but if you only had a spice of the devil
"in your temper,
allow you if had strong-passion

"most certainly I would not be bold enough
"to treat you thus!
I also not as-is indeed!

"the proverb saith, the man that is mild
"and gentle, is insulted by men;
Proverb saith man meek receives man

"and the horse that is mild and gentle, is
"bestrode by men:—
insult horse meek receives man ride

"and how much more must this apply to a
"mere Sheep!"
and-how-more with Sheep eh? as

This reminds us of a saying current in the
world, that, "altho' it is no doubt
world with although spare-yield

"a very excellent thing, to spare and yield
"to persons, yet there are occasions when
is high still have times meet-

"you meet a class of bullying assuming
"people; and in such cases you must
are usur-per's' class also

"not meekly give way to them!" it is
really to be feared,
not may one-taste (i. e. entirely) yield them

that (were you to yield to them in the first
instance), there would
truly fear yield not finish day

而棲見有馴羊

在前遂騎而戲

之羊曰老兄何

以將我之身上

為汝戲場不過

欺我純善假使

我是雄犬汝尚

敢戲我乎鴉曰

原知爾性柔弱

是以乃敢所為

使爾苟有剛氣

吾亦不如是矣

俗云人善被人

欺馬善被人騎

而況於羊乎如

世云雖則饒讓

為高然有時遇

係霸道之輩亦

不可一味讓他

誠恐讓無了日

urh tsē; kēen, yew seun-Yáng
e tsei; keen, y'au tsūn-Yaong

tsae tsēen; suy kē, urh hē-
tsay tseen; suy kāy, e hee-

che. Yáng yuē, "laou-heung! hō
che. Yuong yuet, "lou-hing! hō

"ē tseang wō-che shūn-sháng,
"ee tseong 'ngō-che shūn-sheong,

"wei joo hē-cháng? pūh-kwō,
"wei yū hee-cheong? pūl-kwō,

"kē wō chūn-shén! kea-szé,
"hee 'ngō shūn-sheén! ká-szé,

"wō she héung-Keuen; joo sháng
"ngō she hūng-Hūne; yū shéong

"kán hē wō hoo?" Yá yuē,
"kám hee 'ngō oo?" Ah yuet,

"yuen chē, ūrh sing jōw-jō;
"yūnc chē, ee sing y'au-yók;

"she-ē, nae kán so-wei:—
"she-ee, nai kám sho wei:—

"szé ūrh, ków yew káng-kē;
"szé ee, k'au y'au kóng-hee;

"woo yih pūh joo-she ē!
"ng yik pūt yū-she ee!

"Sūh yun, 'jin shén, pē jin
"Truk wūn, 'yūn sheen, pec yún

"kē; má shén, pē jin kē:—
"hee; má sheen, pec yún kāy:—

"urh-hwāng yū Yáng hoo?" Joo
"ee-fōng yū Y'auóng oo?" Yu

shē yun, "suy-tsīh jacu jáng
shel wūn, "suy-tsūk yēn yuóng

"wei kaou, jēn yew-shē yū-
"wei kou, yēn y'au-she yū-

"hē pá-taou-che pei:—yih
"hei pá-tou-che pooy:—yik

"pūh-kō yih-wē jáng tá!"
"pūt-hū yāt-mee yuóng tá!"

ching kung, jang woo leau-jih!
shing hung, yuóng mou lēw-yat!



be no end to their encroachments:—the best plan under these
not-as very-early compare-argue-
 circumstances, is to rebut them at once by keen argument!
him is above truly!

No. 69.

The Avaricious Landlord disappointed.
Land-lord covetous-heart.

Formerly there lived a Peasant, who assisted in cultivating
Already was Peasant received-ploughed

his Landlord's grounds. Within (the small premises he occupied or rented),
Land-lord's ground middle had

was an Old Tree; and of the fruit which it bore,
Old Tree one stem every year

the Peasant was wont every year
the-which-produced fruit Peasant

to select the very best, which in the first instance
chose the good-ones first presented

he presented to his Landlord; after which, he sold what was over.
Land-lord afterwards sold-off

One day the Landlord having tasted this fruit,
one day Land-lord tasted the

found it to be of an extraordinarily delicious flavor, and his avarice
fruit beyond-measure sweet-fine so

was thereby immediately excited:—so, looking upon the Tree
raised covetous-heart judging-it-to-be ori-

as being *ab initio* his own property, he had but little scruple
was himself's thing not

in taking it back again; and with that
object take-return there-upon dug-

he had it dug-up, and transplanted to his own garden.
up changed returned garden-midst. The

The Tree being now planted in a different soil,
Tree changed ground and planted roots

the roots decayed, and the leaves fell off! the Landlord
rotten leaves sick Land-lord then

repenting of what he had done, exclaimed, "this is indeed,
repenting-it said, is my

"my fault! had I not transplanted this.
error, indeed! I if not, change

不如及早較論
 之為上也。

業主貪心

曾有佃戶承耕

業主之地中有

老樹一株每年

所出之果佃戶

擇其善者先送

業主然後發賣

一日業主嘗其

果格外甘美遂

起貪心以為本

係自己之物不

防取歸於是挖

起移歸園內其

樹易地而栽根

枯葉萎業主乃

悔之曰是我之

過也我若不移

pūh-joo keh-tsaou keaou-lūn-
 pūl-yū kūp-tsou kaou-lun-

che, wei sháng yay!
 che, wei shéong ya!

Něe-choo, tán-sín.
 Yeep-chū tám-sám.

Tsäng, yew Tēen-hoo, ching-käng
 Tsäng, y'au Teen-óo, shing-käng

Něe-choo-che tē:—chúng, yew
 Yeep-chū-che lee:—chúng, y'au

Laou-shoo yih choo; mei nēen
 Lou-shū yat chū; mooy neen

sō-chūh-che kwō, Tēen-tíng
 shō-chut-che kwō, Tēen-tíng

tsih ke shén-chay, sēen sung
 chák ke sheen-chay, sēen sung

Něe-choo; jēn-how fá-mae.
 Yeep-chū; yēen-h'au fá-mae.

Yih jih, Něe-choo cháng ke
 Yat yát, Yeep-chū shéong ke

kwō; kih-wae kán-mei! suy
 kwō; kák-'ngoy kám-mee! suy

kē tán-sín:—ē-wei, pún
 hee tám-sám:—ē-wei, poon

hē tszé-kē-che wūh, pūh
 heí tszé-kee-che mūt, pūt

fāng tseu-kwei; yū-she wā-
 fōng tsūy-kwei; yū-she wāt-

kē, ē-kwei yuen-nuy. Kē
 hee, ee-kwei yāne-nuy. Kē

Shoo, yih tē urh tsae; kán
 Shū, yik lee e tsay; kún

koo, yē wei! Něe-choo nae
 foo, yeep wei! Yeep-chū nai

hwuy-che, yuě, "she wō-che
 fooy-chee, yuet, "she 'ngō-che

"kwō yay! wō, jō pūh ē
 "kwō ya! 'ngū, yók pūt ē

"to my garden, every year I might have
"had fruit for my palate
is this-place every year still have

"as heretofore! but now and henceforward,
fruit taste now and after not

"I shall alas! enjoy it no more!" The
"proverb saith"
may return-obtain indeed! Common say

"because the avaricious heart is unsatisfied,
"he loses his capital"
covetous heart not one including capital

"as well as his profit!" which is just the
moral of the Fable!
all lose just this say also!

No. 70.

The Oak and the Willow,
Pine, Reed; hard, soft.

On the banks of a river and quite confronting
each other, [side
Double-banked mutually-illuminating one-
on one side a stately Pine blended its head
with the skies;
Pine-tree blended heaven one side

while on the opposite side, a lowly Reed
dallied with the running stream:—
Reed spotted water Pine Reed

the Pine, and the Reed, thus morning and
evening, saw each other continually.
morning evening mutually-saw one day

One day, the Pine in a tone of ridicule,
thus addressed his
the Pine ridiculing-mocking the Reed
neighbour, "when I look at you, your per-
"son reminds me of a thread
said behold your body as soft-

"of soft silk; and your disposition is sub-
"missive, as is that flowing brook!
silk nature as running-water often

"you always move, in whatsoever direction
"the wind inclines you!
every follow wind and play wind

"if the wind be easterly, you obey it's
"impulse; and if from the west,
east then east wind west then

"you are alike subservient! you have not
"the slightest strength of mind
weak hair not strong-spirit how-

"or resolution about you! why not like
"me, so straight and unbending!
as my straight-upright not

"would not that indeed be delightful!"
The Reed replied,
bend how not pleasant truly! Reed

"strength, and weakness, have alike their
"advantages:—
said hard soft each has that-which

在此每年尚得
果嘗今而後不
可復得矣俗云
貪心不一連本
俱失正此謂也

"tsae tszé, mei nëen sháng tih
"tsay tszé, mooy nëen shéong ták

"kwō cháng; kin urh hów, püh-
"kwō sheong; kûm e h'au, püt-

"ko füh-tih ē!" Süh yun,
"ho fook-tük ee!" Tsük wün,

"tán-sín püh yih, lēen pūn
"lám-sám püt yát, leen pūn

"keu shih!" ching tszé wei yay!
"küy shat!" ching tszé wei ya!

杉葦剛柔

Shán, Wei; káng, jów.
Chám, Wei; kóng, y'au.

夾岸相映一邊

Keä-pán seang-ying, yih-pēn
Káp-ān seang-yong, yat-pēn

杉樹參天一邊

Shán-shoo tsán tēn; yih-pēn
Chám-shū tsám teen; yat-pēn

蘆葦點水杉葦

Loo-wei tēn shwuy! Shán, Wei,
Loo wei teem shuy! Chám, Wei,

朝夕相見一日

chaou, seih, seang kēn. Yih jih,
chēu, sik, seang-keen. Yat yat,

其杉譏誚其葦

ke Shán kē-tseou ke Wei,
ke Chám kee-tsēu ke Wei,

曰看爾體如柔

yuē, "kân ūrh tē, joo jów-
yuet, "hōun ee tei, yū y'au-

絲性如流水每

"szé; síng, joo lēw-shwuy! mei
"szé; síng, yū l'au-shuy! mooy

每隨風而舞風

"mei suy fūng urh woo! fung
"mooy tsuy fūng e mou! fung

東則東風西則

"tūng, tsih tūng! fung sē, tsih
"tūng, tsük tūng! fung sei, tsük

西毫無剛氣何

"sē! liaou woo káng-kē! hó-
"sei! hou mou kóng-hee! hō-

如我之正直不

"joo wō-che ching-chih pūh
"yū 'ngō-che ching-chik pūt

屈豈不快哉葦

"keüh! kē pūh kwac tsac!" Wei
"wūt! hee pūt fai tsay!" Wei

曰剛柔各有所

yue, "káng, jów, kō yew so-
yuet, "kóng, y'au, kók y'au shē-

"I, tho' thus weak and feeble, may thereby
perchance

exceed I altho' weak-feeble finally

"escape calamities; and you, tho' now
hard and strong,

may avoid woes you altho' strong-

"yet it is to be feared that you may not be
able thus always to preserve

violent further fear tranquil-body not-

"yourself!" One day a whirlwind sud-
denly arose!

stable! one day whirl-wind swiftly

the Reed bent to the right and left, and
plying backwards and forwards

rose the Reed left right

in all directions, finally escaped without da-
mage.—

pulled turned in-the-end not great evil

whereas, the noble Pine was torn up by the
roots,

but Pine tree early already including

almost at the very commencement! The
proverb saith,

roots plucked-up indeed! Proverb saith

"mildness, and kindness, are mostly gainers
in the end;

mild-kind finally profits self violent-

"while he who is head-strong and fierce,
commonly draws woe on his own head!"

fierce always invites calamities! just this

which is just what we have been saying!
say indeed!

No. 71.

The Boasting Traveller reproved.

Boastful-lies receive contradict.

A friend of mine, who had been abroad from
his youth,

My friend-man from little went-out

had travelled thro' a great many countries

outside already passed-thro' every kingdom [terri-

and seen a good deal of the world;

tory and-already looked-over a great-

and upon his return home, in narrating all
his adventures,

deal the-world and returned entirely

the most of what he said seemed strange
and out of common. [seldom-

narrated that-which saw too-much included

One day, a number of people were assembled
at the house,

hear! one day all-men were

listening to the stories he was telling:

Hall (or place) hear him what narrate [gradually

長吾雖懦弱究

可免禍汝雖剛

強猶恐安身不

牢一日颶風驟

起其蘆葦左右

掀翻終無大害

而杉樹早已連

根拔起矣諺云

溫柔終益已強

暴每招災正此

謂也

荒唐受駁

余友人自小出

外曾經各國地

方也曾見過許

多世面及歸盡

述所見多屬罕

聞一日諸人在

座聽其所述漸

"cháng; woo, suy nō-jǒ, kěw

"chéong; 'ug, suy nō-yók, k'au

"kō mēen hō:—joo, suy káng-

"hū mēen wō:—yū, suy kóng-

"kéang, yěw, kung 'gán-shín pùh-

"kéong, y'au, hung oan-shūn pùl-

"laou!" Yih-jih, keu-fung tsów-

"lou!" Yāt-yāt, k'au-fung ch'au-

kē! ke Loo-Wei, tsō, yěw,

hee! ke Loo-Wei, tsō, y'au,

hēen, fán; chūng, woo tá hae!

heen, fán; chūng, mou tai hoy!

urh Shán-shoo, tsaou ē lēen

c Chām-shū, tsou ee leen

kān, pǎ-kē ē! Yén yun,

kūn, pūtt-hee ee! Yeen wūn,

"wǎn-jow, chūng yih kē; kéang-

"wūn-y'au, chūng yih kee; kéong-

"paou, mei chaou tsae!" ching tszé

"pou, mooy chēw tsou!" ching tszé

wei yay!

wei ya!

Hwáng-táng shōw pō.

Fóng-tóng sh'au pók.

Yü yěw-jin, tszé-seaou chüh-

Yü y'au-yün, tszé-sēw chūl-

wae; tsǎng, kīng kō-kwō tē-

'ngoy; tsǎng, kīng kōk-kwōk tee-

fāng; yāy-tsǎng, kēen-kwō heu-

fōng; yá-tsǎng, kēen-kwō hūy-

tō shē-mēen;—keih kwei, tsin

tō shēi-mēen;—kūp kwei, tsun

shūh sō kēen, tō shūh hān-

shūt shō keen, tō shūt hoan-

wān! Yih-jih, choo-jin tsae

mūn! Yāt-yāt, chū-yūn tsou

tsō, ting ke sō shūh; tsēen

tsō, téng ke shū shūt; tseem

these gradually assumed the appearance of
so many boastful lies; [not dare
implicate extravagant-exaggeration only
still, the listeners did not like to chide him
for it; and for that reason,

face-scold his fault and-because-of-this

the further he proceeded, the more extra-
vagant his language became.

more narrate more mad already said

At last he said, "I, in such a place, at one
"bound crossed a river!"

I with such place one-leap

and other words to the same effect. In the
hall at the time,

crossed river like words house-midst

was an old experienced personage; who,
observing that the yarns

had experienced-practised-old-person saw

he was spinning, were getting rather too
tough,

his boastful lies too extreme so

rebuked him in these words, "why, in this
"place

reproved him said this-place also

"we have also got a river! and if at one
"bound,

have a river you really can

"you can cross that too, then indeed
one-leap and cross then may

"you may go on with your narrative! but
"if you cannot do that,
go-down speak-on if not

"you had better forthwith put a curb on
"your mouth!"
can please immediately stop-mouth speak-

The Traveller knew that he had made a
mistake, and after that
er self-knew lost-words not

did not dare utter a sound! The Proverb
saith,
dare therefore sound proverb saith speak-

"if you speak but little, then what you say
"is probably true; if you speak too much,
words few have solid, speak-words

"then it is to be feared, that a great deal
of what you say, is imaginary!"
many, fear empty, world-space love

the men of this world who are fond of talk-
speak-words those-who ought care-it

ing, ought therefore to be on their guard;
do not despise this friendly hint!
don't slight!

No. 72. "

Esor decries the use of Torture.
E-sop admonishes-age.

步荒唐、但不敢

面斥其非因之

愈述愈狂曾說

我於某處一躍

過河等語座中

有歷練老者見

其荒唐太甚遂

駁之曰此處亦

有一河汝果能

一躍而過方可

往下說及若不

能請即駐口說

者自知失言不

敢則聲俗云說

話少得實說話

多恐虛世間好

說話者當慎之

勿忽

shě hwáng-áng; tǎn, pùh kán
sheep fóng-lóng; lán, pūt kán

mēen-chīh ke fē:--yin-che,
mēen-chīh ke fē:--yūn-che,

yū shūh, yū kwáng! tsǎng shwǒ,
yū shūt, yū kwóng! tsǎng shuet,

"wō, yū mōw choo; yīh-yō.
"ngō yū m'au chū; yǎt-péok,

"kwō hō!" tǎng yū. Tsō-chung,
"kwō hō!" tǎng yū. Tsō chung,

yew leih-lēen laou-chay; kēen
y'au lik teen-lou-chay; keen

ke hwáng-táng tae shín, suy
ke fóng-lóng tai shūm, suy

pō-che, yuě, "tszé-choo, yīh
pók-che, yuet, "tszé-chū, yih

"yew yīh hō! joo kwō nǎng
"y'au yut hō! yū kwō nǎng

"yīh-yō. urh kwō, fáng ko
"yāt-péok, r kwē, fóng ho

"wáng-hea shwō-keih! jō pūh
"nóng-ha shuet-kūp! yók yūt

"nǎng, tsing tseih choo-ków!" shwō-
"tǎng, tsing tsik chū-h'au!" shuet-

chay, tszé-chē shīh-yén; pūh
chay, tszé-chē stát-yén; pūt

lán tsīh shing! Sīh yun. "shwō-
lām tsīk shing! Tsik yūn, "shūt-

"hwá shau, tīh shīh; shwō-lwá
"wá slēw, tūk shát; shuet-wá

"tō, kóng heu!" slē-kēen haou-
"tō, kóng hūy!" shēi-kūn hou-

slwō-hwá-chay, tǎng shīn-che!
shuet-wá-chay, tǎng shūn-che!

wuh hwul!
wū fūu!

意拾勸世

E-sop keuen-shē.
E-sop hunc-shei.

Some three thousand years ago, in the Kingdom of Kalapa, "

Ka-la-pa three thousand years

the people of that Country were far from being enlightened:—

before Kingdom-men not understand rea-

their inclinations were solely directed to-

wards heresies;

son alone loved strange-principles and

which the Laws of the Land most sternly

prohibited.

Kingdom-Laws forbade it very strictly.

When any Sorcerers were caught, if upon

examination

Sorcer-ers receive catch-those-who examine

proof of their guilt was found, they were

straightway put to death!

have evi-dence immediately kill them.

One day having apprehended a good many

of this description,

One day caught-seized many men

they were just in the act of binding them

hand and foot,

just were binding-tying hand foot

when Esop passed that way; and enquired

of the bystanders, saying,

E-sop passed and asked them

" what have these people been about?"

saying these what do-persons? All

The whole multitude answered, "why, these

are so many Sorcerers!

answered said these are Sorcer-ers,

" and just now we are about to try them:—

" we take them,

now about-to prove them take them

" and plunge them into the middle of that

pool; those who swim,

steep with pond midst float-water-

" are then accounted Sorcerers; when we

ought forthwith

those-who then make Sorcer-ers ought

" to burn them with fire! but if they go to

the bottom,

burn them with fire sink-those-who

" why, then we consider them to be good

people; and instantly

then make gentle-people immediately put-

" permit them to return home; sure never

was a more sage plan

them in-order-to return plan's wise

" devised than this!!" Esop hereupon ex-

claimed,

not pass bye this! E-sop

" oh! what kind of plan is this that you

say oh! is what plan-indeed!?

said oh! is what plan-indeed!?

" alas! if this be the way that you go to

work, of those which you seize,

to! if-as-is, those-caught-which-are,

加刺巴三千年

前國人未明道

理專好異端而

國法禁之最嚴

術士被挈者驗

有憑據即殺之

一日挈獲多人

正在繫縛手足

意拾遇而問之

曰此何為者衆

答曰此乃術士

今將試之將其

溺於池中浮水

者則為術士當

焚之於火沉者

則為良民即捨

之以歸法之善

莫過於此意拾

曰惡是何法哉

夫如是所獲者

Ká-lá-pá, sán-ts'een n'een

Ká-lá-pá, sán-ts'een n'een

ts'een, kw'ō-jin wē ming taou-

tseen, kw'ōk-yün mee ming tou-

lē: chuen haou ē-twan; urh

lee; chūn hū ee-tūn; e

kw'ō-fá, kin-che tsuy yén!

kw'ōk-fút, kám-che tsuy yeem!

Shüh szé pē-ná-chay, yēn

Shūt-szé pec-ná-chay, yēem

yew ping-keu, ts'ēh shā-che!

y'au päng-kūy, tsik shāt-che!

Yih-jih, ná-hw'ō tō jin;

Yāt-yát, ná-wók tō yün;

ching-tsae kē-fō shów, tsüh,

ching-tsoy hei-fō sh'au, tsúk,

E-sop kw'ō, urh wán-che;

E-sop kw'ō, e mūn-che;

yuē, "tszé, hō wei-chay?" Chūng

yuē, "tszé, hō wei choy?" Chūng

tā, yuē, "tszé nae Shüh-szé!

tāp, yuē, "tszé nai Shūt-szé!

" kin tseang-shū-che; tseang ke,

" kám tseang-she-che; tseang ke,

" neih yü chē-chung;—fōw-shwuy-

" nīk yü chee-chung;—f'au-shuy-

" chay, ts'ih wei Shüh-szé; t'ang

" chay, ts'ik wei Shūt-szé; t'ong

" fūn-che yü hō! chin-chay,

" fūn che yü fō! chūn-chay,

" ts'ih wei léang-mūn; ts'ēh shāy-

" ts'ik wei léang-mūn: tsik shāy-

" che ē kwei! fá-che shēn

" che ee kwei! fāt-che shēn

" m'ō-kw'ō yü tszé!" E-sop

" m'ōk-kw'ō yü tszé!" E-sop

yuē, "woo! she hō fá tsae!!

yuē, "woo! she hō fāt tsay!!

" foo! joo-she, sō-hw'ō-chay

" foo! yü-she, shō-wók-chay,

"not one will escape with his life!
not one alive-life indeed! swim-

"those who swim, die by fire; those who
"sink,
those-who die with fire sink-those-who

"die by water:—but they both meet Death
"alike!
die with water equally a death

"far better not examine them at all!"
also! better don't examine! As

This Fable refers to those fierce and cruel
Mandarins in this world,
world-upon fierce-cruel's mandarins

who make a constant practice, of never
scrutinizing the truth or falsehood of
continually not investigate unreal real

any case; and who, right or wrong, at once
apply the Torture, in order that the
restlessly by-means-of torture seek-confession

accused party may confess; and to such an
extent, as often to lead to the [person
extreme-proceed-to wound-spoil members-

mutilation of the limbs! those who confess,
are put to death by statute;
confess-those-who then die by Law

those who refuse to confess, then die under
the Torture:—
not confess then die by torture

or, granting that they may not actually lose
their lives,
if not lead-to kill-life still

yet their limbs being thus mutilated, can
(such unjust Mandarins)
wounding members-person can make them

ever restore these to them again! people
therefore cannot be
return original ch? not may not

too careful!
care indeed!

No. 73.

The Wild-Boar and the Wolf.
Wild-Boar self-protect.

A Wild-Boar was continually standing be-
neath a tree,
Wild-Boar always was tree-below

whetting his tusks; in order that he might
be prepared
grinding two teeth whereby prepare-against

against accidents. A Wolf saw him at this
daily exercise; and enquired
unlooked-for-evil Wolf saw and asked

of him, saying, "you are always here rub-
bing away at your teeth!

soying you always stand this-place whet

無一生命矣浮

者死於火、沉者

死於水、均一死

也不如莫驗如

世上暴虐之官、

往往不審虛實

動以刑法求招

甚至傷殘肢體、

招者則死於律

不招則死於刑、

苟不致斃命而

傷肢體能為之

復原乎、不可不

慎也

"woo yih sāng-ming ē! fōw-
"mou yāt shang-ming ee! f'au-

"chay, szē yū hō; chin-chay,
"chay, sze yū fō: chām-chay

"szé yū shwuy:—keun yih-szé
"szé yū shuy:—kwān yāt-szé

"yay! pūh-joo mō yén!" Joo
"ya! pūt-yū mōk yeem!" Yū

shē-shang paou-neū-che kwán;
shei-sheong pou-yók-che koon;

wáng wáng pūh shín heu, shīh;
wóng wóng pūt shām hūy, shút;

túng, ē hīng-fā kēw-chaou!
túng, ee yīng-fāt k'au-chēw!

shín-chē shāng-tsān chē-tē!
shām-che sheang-chán chee-tei!

chaou-chay, tsīh szé yū leūh;
chēw-chay, tsūk szé yū leut;

pūh-chaou, tsīh szé yū hīng!
pūt-chēw, tsūk szé yū yīng!

kōw pūh chē pē ming, ūrh
k'au pūt chee pēi-ming, ee

shāng chē-tē,—nāng wei-che
sheong chee-tei,—nāng wei-che

fūh-yuen hoo? pūh kō pūh
fook-yūne oo? jūt hū pūt

shín-che!
shūn-che!

野猪自護

Yāy-Choo tszé-hoo.
Yāy-Chū tszé-oo.

野猪常在樹下

磨有兩齒以備

不虞、狼見而問

曰、汝常在此磨

Yāy-Choo cháng tsae shoo-hea,
Yāy-Chū sheong tsay shū-ha,

mō-yew leang-ché; ē pē
mū-y'au leong-chee; ee pee

pūh-yū. Lāng kēen, urh wān,
pūt-yū. Lōng keen, e mūn,

yuē, "joo cháng tsae tszé, mū
yuēt, "yū sheong tsay tszé, mō

"just now is the season of Peace and Plenty!
teeth at-present perfect-peace abundant

"what then can your object be in doing
"this?"
age wish what do pray? Boar

The Boar replied, "how is it that you are
"so very witless
said you how not-wise as-

"as this! I am humbly of opinion, that,
"when the Hounds come,
this! I think hunting-Dogs come-

"and danger presses me on all sides, little
"time will there then be
time in-a-hurry (or in straits) still

"for me to sharpen my teeth and resist
"the enemy;
may grind-teeth respond enemy ch?

"therefore, my wisest plan is just to take
"Time by the forelock,
not-as early do-it that-which

"(as I am now doing)!"
also!

No. 74.

The Beasts elect a King.
Monkey-Prince Fox-Minister.

One day, all the Beasts having assembled
together
One-day all-Beasts in a herd-assembled

in some place or other, each commenced to
vaunt his good [called
one place every one spoke that-which ex-

qualities, thereby striving to attain the
Royal Office. Whereupon,
thereby to-contend King's-Throne. Lion then

the Lion styled himself, as "the animal of
"prodigious strength;" the Elephant,
self-called strength-great Elephant then

was known for the number and sagacity of
his plans; the Fox,
self-recognized many-plots Fox then

had long been famed for his capacity and
skill; while the Horse,
long-styled cunning-wise Horse then

clung to the acknowledged transcendence
of his merits:—and thus
clung-to his merit high with-that

each had so many good points, that scarce
any difference

each had what excelled not mutually

was found to exist among them! Finally
however, forth stepped a Monkey!

above below. Last-of-all came a

who played off his antics, in a manner most
wonderful to behold!

Mon-key leaping playing strange-uncommon

牙當此太平盛

世欲何為哉猪

曰汝何不智若

此吾想獵狗来

時倉皇之下尚

能磨牙應敵乎

不如早為之所

也

"yá! t'ang-tsé, tae-ping shing-
"ngá! t'ang-tsé, lai-ping shing-

"shē! yūh hō wei tsae?" Choo
"shē! yuk hō wei tsay?" Chū

yuē, "joo, hō pūh-chē jō-
yuel, "yū, hū pūt-chee yók-

"tszé! woo seang, Lēē-ków lae-
"tszé! 'ng seong, Leep-k'au lay-

"she, tsáng-hwáng-che-hea, shāng
"she, tsóng-wóng-che-ha, shéong

"nǎng mō-yá, ying-teih hoo?
"nǎng mō-'ngá, ying-tík oo?

"pūh joo tsaou wei-che, sū
"pūt-yū tsou wei-che, shō

"yay!"
"ya!"

猴君狐臣

Hóu-Keun, Hoo-Chín.
H'au-Kwún, Oo-Shūn.

一日各獸群聚

一處各道所長

以爭王位獅則

自稱力大象則

自認多謀狐則

久稱慧智馬則

恃其功高於是

各有所長不相

上下末後來一

獼猴跳舞怪異

Yih-jih, kō-Shōw keun-tseu
Yāt-yát, kók-Sh'au kwún-tsūy

yih-choo; kō taou sō cháng,
yāt-chū; kók lou shō chéong,

ē tsǎng Wáng-Wei! Szé, ts'ih
ee chǎng Wóng-Wei! Szé, ts'uk

tszé-ching "leih-tá"; Seang, ts'ik
tszé-ching "lik-tai"; Tseong, ts'uk

tszé-jin tō-mów; Hoo, ts'ih
tszé-yūn tō-m'au; Oo, ts'uk

k'ew-ching hwuy-chē; Ma, ts'ih
K'au-ching wei-chee; Ma, ts'uk

chē ke kung kaou! yū-she,
chee ke kung kou! yū-she,

kō yew sō cháng; pūh-seang
kók y'au shō chéong; pūt-seong

sháng, hea. Mō-how, lae yih
shéong, ha. Mool-h'au, loy yat.

Nē-hōw; teau, woo, kwae-ē!
Nec-h'au; t'ew, mōu, kwai-ē!

he gave a thousand proofs of his varied talents, while his answers [answers
spiritual-changes hundred go-out gave-flowed like a running stream:—and there-upon, all the Beasts

as current (of water) with-that all Beasts appointed him as their King. Only, the Fox was not altogether put-forward him make king only Fox

willing to submit to this arrangement; looking upon the Monkey little not sub-mit judging-to be

as an animal of little discernment, how was he adequate

Mon-key little-ability how-enough

to fill the post of Chief of All! with that, (he determined)

whereby sustain Most-Honorable there-upon

craftily to embarrass him; and to that end, thus addressed him, "Glory and cunningly bothered him saying Great-King.

"Honor be unto Your Majesty! I, your humble vassal, have got

be above! little-minister has words

"something important to communicate!"

"just now, in such a place, [such-place
begin lay-before-Your-Majesty just-now

"is a hoard of gold! but it will be necessary for Your Sacred Majesty,

have gold, a pit must obtain.

"to go thither in your own person; and then the treasure no doubt.

Great-King oneself go then may,

"may be obtained!" The Monkey, taking all this for gospel, [indeed

take-it! Monkey considering-it-to be so-immediately followed the Fox; where he saw

immediately followed Fox went saw had some green fruit, lying most temptingly within a trap.

unripe-fruit stowed, with cage-inside

The Monkey could have patience no longer; so he stretched out his paw

Monkey not-could patient stretched-out-hand

to take it; when lo! the iron trap forthwith fell

took-it-lo! received iron-trap

and closed! and having his paw within, both squeezed it and held it fast!

fall-shut! take hand press detain

The Monkey exclaimed in a voice of reproach, "thou oh Fox! art a traitorous

Monkey railed saying Fox is indeed traitor-

"vassal! and must straight ways meet the

"penalty of thy crime!" [of crime Fox

minister! of-necessity-must see-punishment-

The Fox replied, "I indeed am no traitorous vassal!

said I not-am traitor-minister! you

靈變百出對答

如流於是各獸

推之為王惟狐

頗不輸服以為

猴子小技何足

以當至尊於是

詭賺之曰大王

在上小臣有話

啟奏現在某處

有金一窖必得

大王親往方可

取也猴以為然

即從狐往見有

生菓貯於籠內

猴不能忍伸手

取之殊被鉄籠

脫關將手壓住

猴罵曰狐乃奸

臣必須見罪狐

曰我非奸臣汝

ling-pēn pīh chūh; tuy-tā
ling-peen pāk chūh; tuy-tāp

joo lūw! yū-she, kō-Shōw
yū l'au! yū-she, kōk-Sh'au

tuy-che, wei Wáng! Wei, Hoo,
tuy-che, wei Hōng! Wei, Oo,

pō pūh shoo-fūh! ē-wei
pō pūh shū-fnōk! ee-wei

Hōw-tsze seaou-kē, hō-tsūh.
H'au-tsze sēw-kce, hō-tsūk

ē tāng chū-Tsun? yū-she.
ee tōng chee Tsūn? yū-she,

kwei chān-che, yuē, "Tá-Wáng.
kwei chām-che, yuet, "Tai-Wōng

"tsae sháng! seaou-chin yew hwa.
"tsoy shéong! sēw-shūn, y'au wa,

"kē-tsōw! hēen-tsae, mów choo,
"kei tsáu! een-tsoy, m'au-chū,

"yew kin yih-keaou! peih tih.
"y'au kām yāt-kaou! peet tūk

"Tá-Wáng tsin-wáng; fāng ko.
"Tai-Wōng tsūn-wang; fōng ho

"tsau yay!" Hōw, ē-wei jēn;
"tsūy ya!" H'au, ee-wei yēen;

tseih, tsung Hoo wáng: kēen yew.
tsik, tsung Ou wóng: keen y'au,

sāng-kwō, choo yū, lōng-nuy:—
shang-kwō, chū yu lūng nuy:—

Hōw pūh-nāng jin, shin-shōw
H'au pūh-nāng yūn, shun-sh'au,

tseu che: shoo! pē tēē-lung
tsūy-che: shū? pee teet-lung

tō kwán! tseang! shōw, yā-choo!
tūt-kwán! tseong sh'au, yāt-chū!

Hōw, má yuē, "Hoo nae kēen-
H'au, má yuet, "Oo nai kán-

"Chin! peih-seu kēen-tsuy!" Hoo
"Shūn! peet-sūy, keen-tsuy!" Oo

yuē, "wō fō kēen-Chin! joo
yuet, "ngō fōe kán-Shūn! jū

"but thou art a most foolish Prince! thou
"can'st not even take care of

indeed-are dull-Prince one-hand still

"a single paw, and yet would 'st thou be
"KING

not can secure may make all-

"among the Beasts eh?" The Proverb
saith, "those who sit in high places,
Beasts' King eh? Proverb saith post-

"are exposed to dangers beyond common!"
high-persons dangerous is indeed!

No. 75:

The Shepherd-boy and the Wolf.

Shepherd-boy tells lies.

A Shepherd-boy had received his Master's
commands,

Shepherd boy received Master com-

to watch vigilantly a flock of Sheep; in
order to prevent

mands look-watch Sheep-flock thereby

any visits from the Wolf. Now, this
Shepherd-boy was constantly calling,

guard-against Wolf come Shepherd always

"the Wolf is coming!" for no other object-
than mere sport;

shouted Wolf come! thereby make play-

when his Master would come, running out-
in a great hurry, and lo!

idea Master hastily went-out behold-

it, was nothing but the Boy telling so many
lies!

was Shepherd tell-lies thus-it-

Thus it happened several times:—and after-
wards, when the Wolf

was several-times afterwards really had-

really did come, and the Shepherd-boy cal-
led for assistance.

Wolf came Shepherd called-deliver

his Master suspected that he was only tel-
ling some more lies,

Master further doubted he, told-

and therefore did not leave the house; in
consequence of which,

lies therefore not went-out Sheep-

the Sheep were entirely devoured by the
Wolf!

then were by-Wolf entirely eaten admonish

By this we intend to admonish the men of
this world, that they do not

world-men not may tell-lies

on any occasion tell lies; for should they
even have a true affair in

(mistake)
have true business then, ought impede (or
hand, this evil habit may lead to it's mis-
carriage!

indeed!

乃昏君、一手尚

不能保能為各

獸王乎、諺云、位

高者危是也。

牧童說謊

牧童受主人囑

咐看守羊群以

妨狼至牧童常

呼狼至以為頑

意主人奔出却

是牧童說謊如

是數次後果有

狼至牧童叫救

主人又疑其說

謊是以不出羊

則為狼盡食勸

世人不可說謊

有真事則當誤

矣

"nae hwän-Keun! yih-shów, sháng
"nai fún-Kwün! yál-sh'au, shéong

"püh näng paou: näng wei kó
"püt näng pou: näng wei kók-

"Shów wang hoo?" Yén yun, "wei-
"Sh'au wong oo?" Yeen wün, "wei-

"kaou-chay, wei!" shē yay!
"kau-chay, 'ngai!" shēe ya!

Mùh-tung shwō-hwáng.
Mùk-tung shuei-fóng.

Mùh-tung shów Choo-jin chüh-
Mùk-tung sh'au Chū-yün chuk-

foo, kán-shów Yáng-keun; ē
foo, hoan-sh'au Yaong-kwün; ee

fàng Láng chē. Mùh-tung cháng
fóng Lóng chee. Mùk-tung shéong

hoo, "Láng chē!" ē-wei wán-
foo, "Lóng chee!" ee-wei wán-

ē; Choo-jin pùn chüh:—kēō!
ee; Chū-yün pùn chut:—kēōk!

she Mùh-tung shwō-hwáng! Joo-
she Mùk-tung shuei-fóng! Yū-

she soo-tszé; hów, kwō yew
she shou-tszé; h'au, kwō y'au

Láng chē; Mùh-tung keaou-kēw,
Lóng chee; Mùk-tung kēw-k'au,

Choo-jin yew ē ke shwō-
Chū-yün y'au ee ke shuei-

hwáng; she-ē püh chüh: Yáng,
fóng; she-ee püt chut: Yoong,

tsih wei, Láng tsin chih! Keuen,
tsik wei, Lóng tsün shik! Hüne

shē-jin, püh kō shwō-hwáng:—
shēi-jün, püt hō shuei-fóng:—

yew chin-szé, tsih täng woo,
y'au chün-szé, tsik tóng ng.

ē!
ee!

No. 76.

The Lion and the Man.
Man Lion argue-the-point.

One day a Lion and a Man were arguing together;

One day Lion with Man together-

each asserted that he was the greater,
discussed each self-styled great not-

and neither was willing to yield the point.
The Man upon this, pointed
willing mutually-yeild Man then pointed-to

to a stone Statue (of himself), where he was
represented as treading a Lion
a-stone-Image feet tramping Li-

under foot; and said, "behold there! will
"you now say
on said you look! how not

"that MAN is not the greater?" The Lion
replied, "it is not so indeed!
Man great eh? Lion said not

"I, on the other hand, could tell you of—
"I don't know
so I say Lion's talons-

"how many men—who have perished
"beneath the Lion's paw:—
below not know extinguish many

"but the only difference is, that Men are
"able
few men also! for-to! Men can

"to mould Statues, a thing which we Lions
"do not understand!
mould Images and Lions nnt can

"Let it be granted for a moment, that,
"we had that talent also;
really! suppose Lions could mould Images,

"we should surely mould the Lion, tread-
"ing on the top
these also must mould Lion's

"of the Man!" (The remark of the Lion)
is perfectly reasonable;
stand man upon indeed! reason's

what occasion is there for surprise (that
the Man was moulded uppermost!)
sught so! how enough surprisc pray?

No. 77.

The Rats wish to Bell the Cat.
Rats guard-against Cat evil.

The Rat species, had long received injury
from their deadly foe the Cat!
Rats received evil from Cat long-time

One day, the whole of the Rats assembled
together
indeed! One day flock-Rats collectively-

人獅論理

Jin, Szé, lán-lē.
Yán, Szé lán-lee.

一日獅與人同

Yih-jih, Szé yü Jin, tóng-
Yát-yát, Szé yü Yán, tóng-

論各自稱大不

lē: kǔ, tszé-ching tá; pùh-
lee: kòk, tszé-ching tai: pūt-

肯相讓入則指

kǎng seang-jáng. Jin, tsih chē
hǎng seong-yóng. Yün, tsük chee

一石像脚踏獅

yih shih-Seang, keò taou Szé-
yat shék-Tseong, kéok tou Szé-

子曰爾看豈非

tszé: yuē, "úrh kán! kē fē
tszé: yuē, "ee hoan! hee fee

人大乎獅曰不

"Jin tá hoo?" Szé yuē, "pùh
"Yán tai oo?" Szé yuē, "pūt

然吾謂獅之爪

"jên! woo wei, Szé-che chaou-
"yeen! 'ng wei, Szé-che chuou-

下不知埋沒多

"hea, pùh chē mae-mùh, tō-
"ha, pūt chee mai-moöl, tō-

少人也蓋人能

"shaou Jin yay! kae! Jin, nǎng
"shéw-Yün yu! koy! Yán, nǎng

塑像而獅不能

"soo Seang; urh Szé, pùh nǎng
"sou Tseong; ee Szé, pūt nǎng

也使獅能塑像

"yay! szé, Szé nǎng soo Seang;
"ya! szé, Szé nǎng sou Tseong;

彼亦必塑獅之

"pē, yih peih soo Szé-che,
"pee, yik peet sou Szé-che,

在人上也理之

"tsae Jin shǎng yay!" Lè-che
"tsay Yán shéong ya!" Lee-che

當然何足怪哉

tǎng jên! hō tsūh kwac tsae?
tōng yeen! hō tsuk kwai tsay?

鼠妨貓害

Shoo fāng Maou hae.
Shū fōng Maou hoy.

鼠受害於貓久

Shoo, shów hae yü Maou, kēw
Shū, sh'au hoy yü Maou, k'au

矣一日群鼠聚

ō! Yih-jih, keun-Shoo tseu-
ee! Yát-yát, k'wün-Shū tsūy-

for consultation, and said, "our species has
"ever been famed for

consulted saying we enough knowing

"wisdom and talent! we are consummate
"in the art of providing against *sorrow*

too-much-ability deeply plot distant-cause-of-

"evil, even when far off! and as we hide

"ourselves by day, and only sally-forth

day conceal night go-out also may

"at night, we may also be called people

"who know to avail themselves of their

say know-opportunity-person! but-

"opportunities! But alas! in spite of all

"this, most difficult it is to avoid

strange! in-the-end difficult avoid Cat's

"destruction from the Cat! we must there-

"fore devise some sage plan

evil must-necessarily draw-up a wise

"or other, by which we may obtain ever-

"lasting security

plan eternally obtain security-entire to!-then

"and then indeed, we may pass our lives

"in peace!" With that,

may tranquil life indeed! there-upon

they all hurriedly and in confusion sug-

gested their plans; too many *[many what-*

numerously-confusedly offered-up plans too-

of these were found to be quite impractica-

ble! but afterwards

not convenient but afterwards a Rat

came a Rat, who submitted his method;

saying, "we must

offered up saying must use sounding-

"make use of jingling-bells! and these we

"must tie on the Cat's neck;

bells tie with Cat neck that-one (i. e. she)

"so that when she comes, we may all of us

"hear the sound, and thus

if come we hear sound

"be able to take to our heels and avoid her!

"won't this, *[not*

entirely (or surely) may hurriedly avoid how

"be delightful indeed!" The whole of

the Rats thereupon clapped

wise pray? all-Rats. clapped-hands

their hands, and called out for very joy!

saying, "truly, it is a most sage device!"

called wonderful said truly wise plan

and with that every one was happier than

the other,

indeed! there-upon not not glad-

in the conception, that they had at last

found the plan that was to answer.

ly each considering-to-be obtained plan

But, amidst the assembly there was one,

who did not utter a syllable:—

their middle had not-spoken-one-who

the whole of them now asked of him, "you

"don't say a word!

all asked him saying you not,

議曰吾輩足智

多能深謀遠慮

日藏夜出亦可

謂知機者矣無

如終難免貓之

害必須設一善

法永得保全庶

可安生矣於是

紛紛獻策多所

不使乃後一鼠

獻曰必須用响

鈴繫於貓頸彼

若來吾等聞聲

儘可奔避豈不

善哉眾鼠拍手

叫妙曰真善策

也於是莫不忻

然各以為得計

其中有不言者

眾問之曰汝不

ē, yuě, "woo-pei, tsüh-chē
ee, yuet, "ng-pooz, tsük-chee

"tō-nǎng, shīn mōw yuen-leu;

"tō-nǎng, shūm m'au yūne-lūy;

"jīh tsāng, yāy chūh; yīh ko

"yāt tsōng, yūy chut; yik ho

"wei 'chē-kē-chay' ē! woo-

"wēi 'chee-keo-chay' ee! mou-

"joo! chūng nān mēen Maou-che

"yū! chūng nān mēen Maou-che

"hae! peih-seu shē yīh shēn-

"hay! peet-sūy cheet yāt sheen-

"fā, yūng tīk paou-tseuen! shoo!

"fāt, wīng tūk pou-tsūne! shū!

"ko gān-sāng ē!" Yū-she,

"ho oan-shang ee!" Yū-she,

fūn fūn hēen tsīh:—tō so

fūn fūn hēen chāk:—tō sho

pūh pēn! nae hōw, yīh Shoo

pūt pēn! nai h'au, yat Shū

hēen, yuě, "peih-seu yung heang-

heen, yuet, "peet-sūy yung heong-

"ling, kē yū Maou kīng; pē

"līng, kēi yū Maou-kēng; pē

"jō lae, woo-tāng wān shing,

"yōk loy, 'ng-tāng mūn shēng,

"tsīn ko pūn-pē! kē pūh

"chūn ho pūn-pee! hee pūt

"shēn tsae!" Chūng-Shoo, pīh-shōw

"shēn tsay!" Chūng-Shū, pāk-sh'au

keau-meaou, yuě, "chīn shēn-tsīh

kēw-mēw. yuet, "chūn shēn-chāk

"yay!" yū-she, mō-pūh hīn-

"ya!" yū-she, mōk-pūt yūn-

jēn, kō ē wei tīh-kē!

yeen, kōk ee wei tūk-kei!

Ke chung, yew pūh-yén-chay;

Ke chung, y'au pūt-yeen-chay;

chūng wān-che, yuě, "joo pūh

chūng mūn-che, yuet, "yū pūt

"perhaps you are going to tell us that the
"plan is not a good one eh?"

spenk can say this plan not

To this he replied, "as for it's being good,
"the plan is without doubt
wise eh? said wise then wise

"good enough! the only objection is, that
"I do'nt know

indeed! but not know grasp bells

"which is he that is to tie the bells upon
"the Cat's neck!

in-order-to tie-upon the-neck-person who

"please speedily to determine this point!"
pray! please quickly fix him and-with-

Thereupon all the Rats gaped and stared in
each others' faces!

that all-Rats face face mutually

and in the end, not one of them had a syl-
lable to offer in reply!

espied finally not words might answer

Thus among the men of this world! many
there are, who flatter themselves

as world-men too-many have selves-

that they have arranged some plan, of at-
taining the object they desire; [*come-to*
whereby make obtain-plan-those-who and-

but, when the time of putting such plan
in operation arrives, it is found
their near business in-the-end not can

to be utterly infeasible! I have seen a
great many instances of this!

act I too-many have-seen indeed!

No. 78.

The Fortune-teller duped.

Astrologer self-deceive.

Being once in the Public Market-place of
a large town,

I being Public-Market-place's-upon

I saw one of those Astrologers, or Physi-
ognomists, who deal

saw had sell river-mouth's (i. e. lies)

in lies and nonsense:—he was discoursing
upon the past and future

[*after*
Astrolo-Physiognomist: discourse Man before

concerns of man; all of which he settled dis-
tinctly, with the same ease as pointing

business completely as point-to palm with-

with his finger to the palm of the hand; and
thus he enticed a number of people, to hear
that mis-led many men hear

how he expounded the Book of Fate. But, a-
mongst their number, was a knowing- [*gent-*
his determine-discourse Among had intelli-

fellow, who was perfectly well aware that
all he said, was just so much idle talk;

person knew it entirely belonged-to vain-

言寧謂此法不

善乎曰善則善

矣而不知持鈴

以繫其頸者誰

也請速定之由

是眾鼠面面相

覷竟無言可答

如世人多有自

以為得計者及

其臨事終不能

行吾多見矣

星者自悞

余於市鎮之上

見有賣江口之

星相論人前後

事了如指掌於

是引誘多人聽

其斷論內有智

者知其盡屬虛

"yén! ning wei tszé-fá pūh
"yeen! ning wei tszé-fát pūt

"shên hoo?" yuē, "shên, tsīh shên
"sheen oo?" yuet, "sheen, tsūk sheen

"ē! urh pūh 'chē, chē ling
"ee! ee pūt chee, chee ling

"ē kē ke-kīng-chay, shuy
"ee 'hei ke-kēng-chay, shuy

"yay? tsing sūh ting-che!" Yēw
"ya? tsing tsūk ling-che!" Yāu-

she, chung-Shoo mēn mēn seang-
she, chung Shū mēn mēn seang-

tsau! kīng, woo yén ko tā!
tsūy! kīng, mou yeen ho tāp!

Joo shē-jin, tō yew tszé-
Yū shēi-zūn, tō y'au tszé-

ē wei tīh-kē-chay; kēih
ee wei tūk-kei-chay! kūp

ke lin-szé, chūng pūh nāng
ke kīm-szé, chūng pūt nāng

hīng:—woo tō kēen ē!
hūng:—'ng tō kēen ee!

Sīng-chay tszé-woo.
Sīng-chay tszé-'ng.

Yū, yū Shē-chin-che shāng,
Yū, yū Shee-chūn-che shēng,

kēen yew mae-keang-kōw-che-
keen y'au mae-kōng-hāu-che-

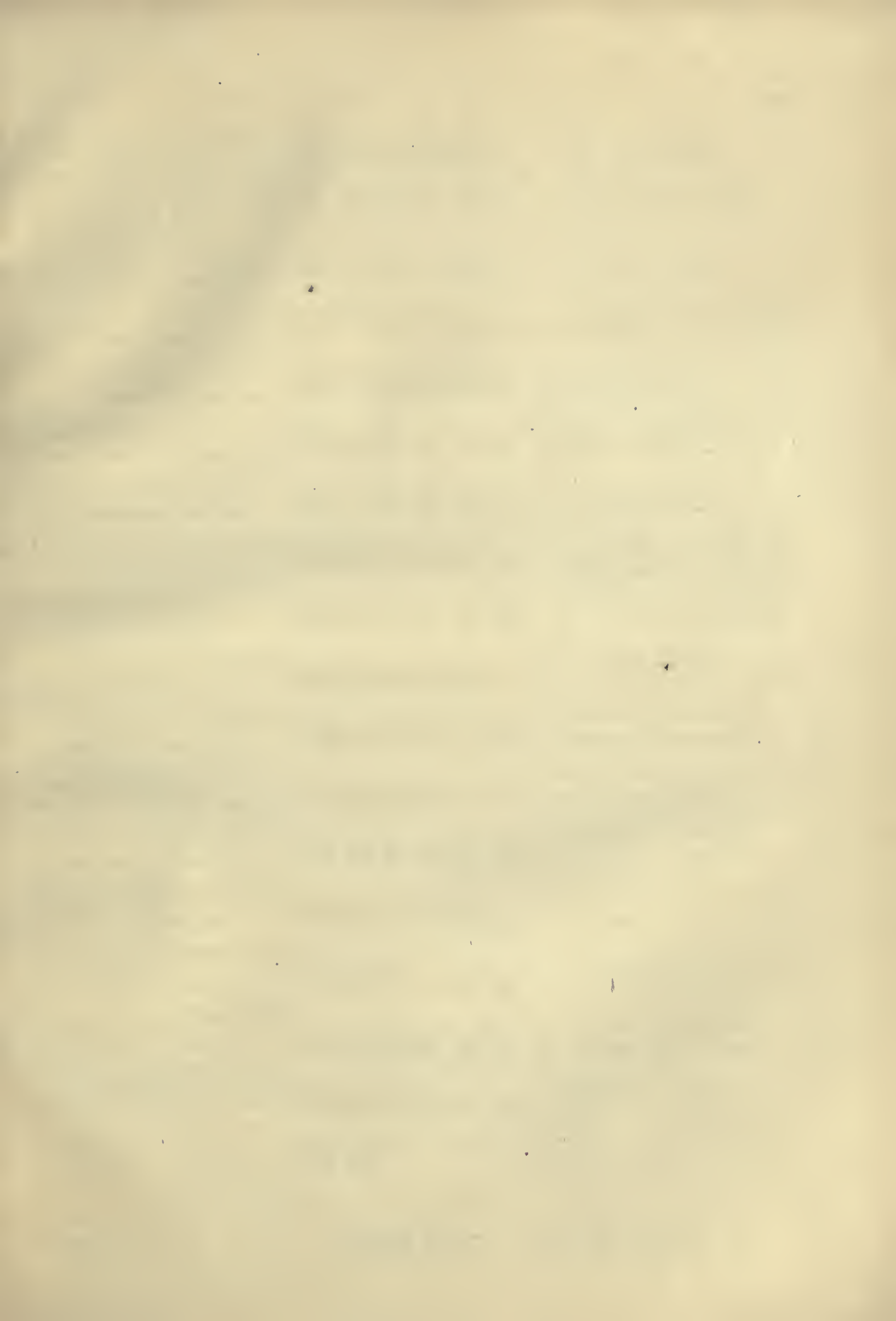
Sīng-Seang; lun in tsēen how
Sīng-Seang; lun yūn 'tsēen hāu

szé, leaou joo chē chāng: yū-
szé, lēw yū chēe chēong: yū-

she yin-yēw tō jin, ting
she yūn-y'au tō yūn, ting

ke twan-lun. Nuy yew chē-
ke tūn-lun. Nuy y'au chē-

chay; chē ke tsin-shūh heu-
chay; chē ke tsūn-shuk hūy-





so he resolved to give him a start, and with that humbugged him, saying, [*saying floating intentionally frightened-impeided*]
 "how is this My Master! that you are still here telling people's fortunes!"

My Master still is this place

"your house has been robbed! and your family are running about helter-skelter talking 'ptuns' eh? Your house received-

"looking for you amid fear and consternation!"

robbed fear-alarm seek 'you'! Astrolog-

The Astrologer on hearing these words, left the whole of the implements of his

Trade that he had brought with him, and was running home without them brought articles empty-bodied ran-

at his utmost speed; when an Old Man stopped him, returned one-olā-person stopped-him

and grasping his hand, thus addressed him, and catching his hand said do'nt

"do not be in such a hurry my good friend! there is just a single word hurry do'nt hurry I then ask

"I should like to ask of you!—since you know all about the past you you since can know Man

"and future of OTHER MEN'S concerns, and can tell them

past-gone not-come further know

"of their good-luck and misfortunes:—how is it that you are

Man's misery happiness how not

"so wofully ignorant about YOUR OWN matters?" Upon this, the Astrologer self-know as-thus! Astrologer

saw for the first time, that the people were merely perplexing him.

begin advert Men's perplex him

Just so the men of this world! who at all times regardless

then! As world-men often often

of past or future, idly speak at random, without taking due care to

not care before after foolishly-talk

investigate:—let such people look at our story of the Astrologer [*look Astrologer not-begm (without rhyme or reason) moy*

as a warning!

'make warning.

No. 79.

The Thunny and Dolphin.

¹³ Pike Trout all die.

浮故意驚賺曰

先生尚在此處

說法乎汝家被

劫傍惶尋爾星

者聽之盡棄所

帶什物空身跑

回一老者止之

而執其手曰勿

忙勿忙吾且問

爾爾既能知人

過去未來又知

人之禍福何不

自知若此星者

始覺人之賺已

也如世人每每

不顧前後混說

無稽可觀星者

為誡

鯀鱸皆亡

fōw, koo-ē kīng-chān, yuě, f'au, koo-ee kīng-chām, yuet,

"āen-sāng! shāng tsae tszé-choo
 "seen-shang! shéong tsay tszé-chū

"shwō-fā hoo? joo kea pē-
 "shuei-fat oo? yū ka pee-

"kěē! pāng-hwāng tsín 'ūrh!" Sing-
 "keep! pōng-wóng tsám ee!" Sing-

chay tīng-che, tsín kē so-
 'chay tīng-che, tsín hee sho-

tae-shīh-wūh, kung-shin paou-
 tai-shāp-mūt, hūng-shūn paou-

hwuy! yīh-laou-chay chē-che;
 ooy! yūt-lou-chay 'chee-che;

urh chīh ke shōw, yuě, "wūh
 e rhūpp ke sh'au, yuet, "mūt

"māng! wūh māng! woo tseay wān
 "mōng! mūt mōng! 'ng chāy mūn

"ūrh:—ūrh kē nāng-chē jīn
 "ee:—ēe kee nāng-chee yān

"kwō-keu, wē-lae; yēw chē
 "kuō-hūy, mee-loy; y'ūu chēe

"jīn-che hō, fūh:—hō pūh
 "yān-che wō, fook:—hō pūh

"tszé-chē jō-tsze?" Sing-chay,
 "tszé-chee yok-tsze?" Sing-choy,

chē keō, jīn-che chān kē
 chēe kōk, yān-che chām kēe

yay! Jōo shē-jīn, mei mei
 ya! Yū shei-yūn, moy moy

pūh koo tsēen, hōw; hwān-shwō
 pūt 'koo tseēn, h'au; wūn-thuet

woo-kē:—kō kwān Sing-chay
 'mou-kei:—hō koon Sing-chay

wei keae!
 wei kai!

Tsēw, Loo, keae wāng.
 Ts'au, Loo, kai mōng.

The Pike is the Trout's robber and destroyer:—

Pike is Trout-fish's thief

whenever he sees him, he forthwith gives chase

every see Trout-fish then follow-rf.er

and devours him! One day the Trout being thus pursued,

and swallow him one day Trout-

his case became one of extreme peril! so much so,

fish received-pursue his circumstances very

that he had no resource, but by a sudden effort to spring up,

dangerous only-could excite-body leap-

and throw himself upon a sand-bank. Afterwards came the Pike

upon sand-bank Pike in-succession

in hot pursuit, and he also sprung upon the same bank;

following arrived also sprung-upon bank

so that neither could now turn himself about, very different

with-that each difficult spread-out turn-round-

was it indeed from their lively gambols in the water!

not same-as water-upon's living-

although the Trout was much tired, yet the Pike

moving also! Trout altho' fatigued yet

was also quite exhausted! The Trout thereupon said,

Pike also exhausted! Trout said-

"altho' I am now about to die, I die contentedly,

now I altho' die also. have

"and without any feeling of regret! you, too (oh! mine enemy!)

sweet-heart no regret you also.

must ere long set out on the same dark journey!"

not long-time will return world! (i. e. die)

This applies to those men of the world, who know to advance,

as world-men know enter not

without also knowing to retire in time:—too many of these do

know retire as Pike's that which

indeed act as did the Pike of our Fable! We have therefore selected;

do-persons many indeed! therefore choose

it, to awaken any such:—and it also applies to those men

this whereby rouse them further. as

of this world, who, having fully satiated their vengeance,

world-men obtain vent their hatred

then close their eyes in peace!

those-who, die then cheerfully-close-eyes!

鯢為鱸魚之賊

每見鱸魚便追

而啞之一日鱸

魚被逐其勢甚

危只得奮身聳

上沙灘鯢隨後

追至亦聳上灘

於是各難展轉

非同水上之活

動也鱸雖倦而

鯢亦憊矣鱸曰

今我雖死亦得

甘心無憾爾亦

不久將歸世矣

如世人知進不

知退如鯢之所

為者多矣故擇

此以醒之又如

世人得洩其恨

者死且瞑目也

Ts'ew, wei Loo-yü-che ts'ih!

Ts'au, wei Loo-yü-che ts'ak!

Mei keen Loo yü, p'een chuy,

Many keen Loo-yü, p'een chuy,

urh ts'ä-che! Y'ih-j'ih, Loo-

e säpp-che! Y'üt-y'ät, Loo-

yü p'ē-ch'ü; ke shē, shün

yü p'ee-ch'ók; ke shēi, shüm

wei! ch'ih-t'ih fún-shün, s'ung-

'ngei! ch'ik-t'ik fún-shün, s'ung-

shang shä tán! Ts'ew, suy-h'ow

sh'ong shä-tán! Ts'au, tsuy-h'au

chuy-chē; y'ih s'ung-shang tán!

chuy-chee; y'ik s'ung-sheong tán!

yü-she, k'ō n'än ch'en-chuen;

yü-she, k'ük n'än ch'en-ch'üne;

fē t'ung shwuy-shang-che hwō-

fee t'ung shuy-sheong-che ont-

tung yay! Loo, suy keuen; urh,

tung ya! Loo, suy k'üne; e

Ts'ew, y'ih pae ē! Loo yüē,

Ts'au, y'ik pae ee! Loo yüet,

"kin, wō suy szé; y'ih t'ih

"k'üm, 'ugō suy szé; y'ik t'ik

"k'än-sin. woo l'än! ūrh, y'ih

"k'üm-sün, mou l'än! ee, y'ik

"p'üh-k'ew, tseang-kwei-shē ē!

"p'üt-k'au, tseang-kwei-she ee!"

Joo she-jin, chē tsin, p'üh

Yü shei yün, chē tsün, p'üt

chē tuy; joo Ts'ew-che so-

chee tuy; yü Ts'au-che sho-

wei-chay, tō ē! koo ts'ih

wei-chay, tō ee! koo ch'ak

tszé, ē sing che:—y'ew, joo

tszé, ee sing che:—y'au, yü

shē-jin t'ih-s'ē-ke-h'än-

shei-yün t'ik-seet-ke-h'ün-

chay; szé, tseay ming-m'uh yay!

chay; szé, ch'ay ming-m'uk ya'

No. 80.

The Old Crab and the Young Crab.
Old-Crab instructs Children.

A number of little Crabs, were once taking
a ramble by the water's edge;
Little Crabs rambled by shore.

here they formed groups, and there they
seemed to be drawn out in lines;—
edge completed flocks singled lines left

but on this side and on that, they were all
walking awry. The Old Crab seeing them,
right side-ways walked Old Crab saw

commenced thus to abuse them, "you little
" children of mine there!

and railed-at them saying you these

" how is this that you do'n't walk on straight
" principles! every one is walking
little children not walk straight path

" side-ways more than the other! are you
" not afraid

all belong-to side-ways walk may not

" (that I will give you a drubbing?) " A
little Crab said in reply,

fear eh? All little Crabs replied

" in what we are doing, we are in all res-
" pects following submissively
said we that-which do completely

" the pattern that Papa and Mamma have
" set us! so do'n't *[not-
submit-to Father Mother's walking-pattern*

" feel offended we beseech you!" The Old
Crab being thus rebuked,
may view-strange! Old Crab received

began to reflect and examine herself; when
she found indeed that she—
refusal sought-thought self-examined really

as well as her children—walked awry; and
thereupon

all side-ways walked and-thereby not

did not dare utter a syllable! The Proverb
saith,

dare then emit-sound vulgar saying his

" if a man's own person or conduct be not
" upright, altho' he may command—
body not correct altho' command not

yet his commands will have no effect!"
which is just the moral of our Fable.
act this saying indeed! as

Or like the Mandarins of present times,
who are continually
just-now's Mandarins often frequently

issuing Edicts, exhorting people to practise
virtue,— *[usually*

*issue Proclamations command men act vir-
while it is much to be feared, that, they
themselves*

and their-own persons fear also

老蟬訓子

小蟬遊于岸

畔成群逐隊左

右橫行老蟬見

而罵之曰汝這

小子不行正道

俱屬橫行寧無

懼乎衆小蟬覆

曰吾等所為悉

遵父母行儀休

得見怪老蟬被

駁尋思自省果

皆橫行由是不

敢則聲俗云其

身不正雖令不

行此之謂也如

今之官府往往

出示誡人為善

而彼之身恐亦

Laou-Heae henn Tszé.

Lou-Hai fán Tszé.

Seaou Páng-heae, yěw yü 'gán-
Sěw Páng-hai, y'au yü 'ōan-pwan; ching keen, chüh tuy; tsō,
poon; shing kwün, chöc tuy; tsō,yěw, hūng hing, Laou-Heae kēen,
yau, wáng häng. Lou-Hai keen,urh má-che, yuě, "joo chāy
e má-che, yuēt, "yü chāy" seaou Tszé! pūh hing ching-taou!
" sěw Tszé! pūl häng ching-tou!" keu shüeh hūng-hing! níng woo
" k'ü shük wáng-häng! níng mau" keu hoo?" Chóng Seaou-Heae, fūh
" k'ü no?" Chóng Sěw-Hai, fookyuě, "woo-täng sō wei, seih
yuēt, "ng-läng, shō wei, sük" tsun Foo Moo hing-ē! yěw-
" tsün Foo Moo häng-ee! y'au-" tih kēen-kwae!" Laou-Heae pē
" tük keen-kwai!" Lou-Hai pēpō, tsin-szé tszé-sing; kwō
pōk, tsün-szé tszé-sing; kwōkeae hūng-hing! yěw-she, pūh
kai wáng-häng! y'au-she, pūlkán tsih shing! Sūh yun, "kē
kùn tsük shing! Tsuk wūn, "kē" shün pūh ching; suy ling, pūh
" shün pūl ching; suy ling, pūl" hing!" tszé-che wei yay! Joo
" häng!" tszé-che wei ya! Yükín-che Kwán-Foo, wáng wáng
kúm-che Koon-Foo, wóng wóngchūh shē, keae jin wei shēn:—
chūl shee, k'ni yün wei sheen:—urh pē-che shün, kung yih
e pē-che shün, häng yik

have not yet done any virtuous action!
not-yet act virtuously indeed! one

it is truly laughable!
laugh!

No. 81.

Mercury and the Sculptor,
True-god sees Image.

In olden times, in a certain City of the third
rank

Formerly had a Hsien-City City

(which was rather populous), the inhabi-
tants thereof both men and women,
midst man-thing rather many man

universally worshipped the gods: and there-
fore it was,

woman all believed-served gods there-

that they had erected a very considerable
number of Temples.

fore built-raised Temple-buildings very

Among these was one dedicated to (the
god) How Wang:—

many the middle had How-Wang

but for many years, few people had entered
there

Temple days long years numerous few

to pray or sacrifice. That very day, How
Wang having nothing whatever

men sacrificed-prayed this-day How

to do, and being unable to get rid of his
spleen,—

Wang idle-leisure not whereby dissolve-

proceeded leisurely to the public highway,
to take a walk.

expel stamped-went-out high-way disperse-

Here he saw many shops, whose business
appeared to be [houses business-

steps (i. e. to take a walk) only saw shop-

in a most flourishing condition; (and while
looking about him)

trade throng-brisk by-accident staring-

his eyes by chance lighted upon an Image-
maker's shop, into which

saw had god-image-shop How-

How Wang inadvertently sauntered. All
around were placed various Images; here

Wang followed-step and entered all-around

was that of Tszc-Pei (the Goddess of Mer-
cy), there was Keuen-shen:—

saw every image Tszc-peï Keuen-

they were all placed with the utmost atten-
tion to order,

shen one one all perfect his-own

未嘗為善也一
笑

真神見像

昔有一縣城城

中人物頗眾男

女皆信奉神是

以建立廟宇甚

多其中有侯王

廟日久年殷少

人祭祀是日侯

王閒暇無以消

遣踱出通衢散

步只見鋪戶生

意紛紛偶然瞥

見有神像鋪侯

王信步而入遍

視各像慈悲勸

善一一俱齊已

wē-cháng wei shên yay! yih
mee-shéong wei sheen ya! yat

seau!
sêw!

Chin-Shin kên Seang!
Chün-Shün keen Tseong!

Seih, yew yih Hsien-ching:—ching-
Sik, y'au yat Yün-shing:—shéng-

chung jin-wüh, pō chung; nân,
chung zün müt, pō chung; nám,

neu, keae sin-fung Shin; shc-
nūy, kai sün-fung Shün; shc-

ē, kēen-leih Meau-yü, shín
ee, keen-láp Mēw-yü, shüm

tō! Ke chung, yew Hōw-Wáng-
tō! Ke chung, y'au H'au-Wóng-

Meau; jih kēw, nēen yin, shau-
Mēw; ynt k'au, nēen yün, shēw-

jin tsē-szé! shē-jih, Hōw-
yün tsei-tsze! shee-át, H'au-

Wáng hēen-hea, woo ē seau-
Wóng hán-há, mau ee sēw-

kēen; tō-chüh túng-keu. sán-
heen; tōk-chūt túng-kūy, sán-

poo; chíh kēen, poo-hoo säng-
poo; chíh keen, pou-oo shang-

ē fún fún! 'gów-jén, pēh-
ee fún fún! 'g'au-yeen, peel-

kēen yew Shin-Seang-poo; Hōw-
keen y'au Shün-Tseong pou; H'au-

Wáng sin-poo, urh jih. Pēn
Wóng sün-poo, e yáp. Pēn

shē kō Seang; Tszc-peï, Keuen-
shee kōk Tseong; Tszc-peï, Hūn-

shén, yih, yih, keu tsē! kē
sheen, yát, yát, kūy tsei! kee

and his own Image was also among the number.

Image also was their midst with-

With that he first pointed to several other Images, enquiring (as if he wished that first pointed several-personages asked-

to adjust and settle) their prices:—there were among them some

settled the price have obtained tens

of several tens of taels, and others of several hundreds of taels; [reckon

calculate those-which, have obtain hundreds

their price was by no means alike:—afterwards

those-which, their price not certain afterwards

he enquired regarding his own Image, when the Master of the shop thua [Master

enquired-respecting his-own Image Shop-

addressed him, "as for this personage, there "is no occasion to ask

said this-personage not necessary ask

"how much he is worth:—for if Your "Honor

he what worth but Your-Honor

"will only buy from me those several others, "I ought surely

bought those-several-personages I

"to take this one and give him you into "the bargain!"

ought to take him present-over How

How Wang exclaimed, "but it is the Image "of a god as well as the rest!

Wang said alike is god-Image

"how is it then that he alone is worth "nothing?"

how why? he thus not worth

The other replied, "I see that Your Honor "is ignorant

money? answered said Your-Honor has

"of the circumstances of the case! all other "gods possess spiritual efficacy;

that-which not-know all gods all

"if you beg of them, they will respond to "your prayer:—

spiritual have beg must respond only

"but this one of all the rest, has not a par- "ticle of such efficacy about him!

this personage is not spiritual's

"and therefore it is, that (his Image) is "worth nothing whatsoever!"

thing therefore not worth any—

How Wang hearing these words, his face became scarlet all over:

thing indeed! How Wang heard words

and with feelings of vexation and resentment, left the shop!

red overflowed countenance angry vexed

像亦在其內、于

是先指幾位詢

訂價錢有取十

數者有取百數

者其價不若後

詢及已像店主

云這位不必問

其所值但尊駕

買了那幾位我

當將他送上侯

王道均是神像

何以他就不值

錢答曰尊駕有

所不知諸神皆

靈有求必應惟

這位乃無靈之

物是以不值甚

麼了侯王聞言

紅漲了臉忿忿

Seang, yih tsae ke nuy. Yü-
Tseong, yih tsay ke nuy. Yü-

she, sēen chē kē-wei, seun-
she, seon chee kee-wei, sūn-

ting kea-tsūen; yew tseu shih-
ting ká-tseon; y'au tsūy sháp-

soo-chay, yew tseu pih-soo-
shou-chay, y'au tsūy pák-shou-

chay; ke kea pih táng:—hów,
chay; ke kea pih táng:—h'au,

seun-keih kē Seang; Tēen-choo
sūn-hūp kee Tseong; Teem-chū

yun, "chāy-wei, pūh peih wān
wūn, "chay-wei, pūh peih mūn

"ke sō chih! tán Tsun-kea
"ke shō chik! lán Trun-ka

"mac-leaou ná-kē-wei, wō
"mai-lēw ná-kee-wei, 'ngō

"tāng tseong-tá aung-sháng!" How-
"tōng tseong-tá aung-sheong!" H'au-

Wang taou, "keun she Shín-seang!
Wong tou, "kwān she Shūn-tseong!

"hō ē tá tsēw pūh-chih-
"hō ē tá ts'au pūh-chik-

"tsēn?" Tá yuē, "Tsun-kea yew
"tsen?" Tá yuē, "Trun-ka y'au

"eō-pūh-chē! choo-Shin kee,
"shō-pūh-chee! chū-Shūn kai

"ling; yew kēw, peih ying: wei
"ling; y'au k'au, peih ying: wei

"chāy-wei, nae woo-ling-che-
"chay-wei, nai mou-ling-che-

"wūh! she ē pūh chih shín-
"mūt! she-ē pūh chik shūm-

"mo leaon!" How-Wang wān yén,
"mo lēw!" "H'au-Wong mūn yeen,

hūng-chāng-leaou-lēn! fún fún
hūng-chéong-lēu-leen! fún fún

The Vulgar Proverb saith, "the men of
"this world,

and went world-common what saith

"who form incorrect ideas of their own
"importance, draw down

not-self-estimate-person self-brings-upon

"insult upon themselves;" as did the go-1
How Wang of our Fable!

his disgrace have as this indeed!

而去世俗所謂

不自量者自取

其辱有如此也

urb keu! Shē sūh sō wei,
e hūy! Shēi suk shō wei,

"puh-tsé-leang-chay, tszé tseu
"pūl-tsé leang-chay, tszé tsu

"ke jūh!" yew joo tszé yay!
"ke yūk!" y'ou yu tszé ya!

NOTES.

NOTE 1 page 1. The word *pāng* commonly means *to boil*, but in some of the Old Books it is used in the sense here given to it.

NOTE 2 page 1. Pwān-koo was a sort of fabulous Monster, the first Human (?) being who appeared after that the Heavens and Earth were separated. He is represented as clothed with a kind of apron of leaves; and holds in one hand the Sun and in the other the Moon.

NOTE 3 page 5. This expression is the equivalent of the Spanish Proverb, *La avaricia rompe el saco*.

NOTE 4 page 19. This character *nā* is a vulgar Canton word, a mandarin would use the character 𪛗 *moo* in it's stead.

NOTE 5 page 22. The English reader will no doubt remember the saying "Nero fiddled when Rome was burning:"

NOTE 6 page 23. This name, and indeed almost all the others introduced, is supposititious. The literal meaning of *mo-sing-ling* is, a ridge of mountains so high, as to rub their heads against the stars.

NOTE 7 page 31. The phrase *nē-shang yu-e* is thus illustrated by Dr. Morrison, "variegated dresses, worn by the inhabitants of the Moon;—now worn on the stage." It is also the name of a song or ballad, and is here used in that sense.

NOTE 8 page 41. Man of Tsé. "There was once a beggar who lived at Tsé in Shantung. He used to come home every night drunk, and his Wife and Concubine could not understand how he should be invited to so many banquets seeing that he gave none in return. Upon one occasion the Concubine followed him, and found that he begged of those who were sacrificing and thus contrived to fill himself drunk:—and this fact being referred to the Wife, both she and the Concubine determined

"to repudiate him. Beggars are in consequence called *M-n* "Tsé."

Gonzalez Arte China Page 350.

The expression also denotes a silly goad for nothing (how which is the sense given to it here).

NOTE 9 page 55. This is a vulgar Canton saying, and to make it intelligible to a Mandarin—for the character 唔 *m* we must substitute 不 *pū*; and for 邊 *peen*, the character 何 *ho*.

NOTE 10 page 83. *Chay-hwán-leau tūh*. This is an expression of the Mandarins expressing surprise at some offence received. The equivalent in Vulgar Canton is 𪛗開得交 *hoy-tūh kaau*.

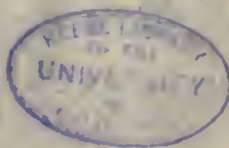
NOTE 11 page 90. This Fable is founded on the mode of Trial by Judgment of God, so common in the dark ages.

NOTE 12 page 91. Kalapa is looked upon by the Chinese as a kind of Fairy land. "Everything strange and wonderful is said to be from Kalapa. It is now used to denote Batavia.

NOTE 13 page 99. The Two Fish spoken of here are not exactly what they are translated. The Luo is a kind of Percus, and the Tseu is a species of the Silurus.

NOTE 14 page 103. The expression *pūh chik chinmo leau* is colloquial Mandarin. Its equivalent in Vulgar Canton is 唔抵七錢略 *m tei māt teen lō*. This and the Fable immediately preceding, are written more in the colloquial style than the others.

FINIS.



Saphony - Yen used for sake of XIV.

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